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Armenians.

ANNUAL MEETING.

THE mission to the Armenians has recently held its annual meeting at Constantinople, commencing June 9, and closing June 21. All the stations at present occupied were represented by delegates chosen for the purpose. Much time was spent in devotional exercises; and a hallowed feeling seems to have characterized all the deliberations. Mr. Van Lennep wrote subsequently, "We have had a most delightful meeting, though it was unusually arduous." On the tenth day the death of Dr. Smith was announced; and a deep shadow was cast upon the stricken assembly. Appropriate resolutions were adopted in reference to this afflictive event.

The mission naturally took into consideration the wants of the large and interesting field in which they are called to serve their Master. Such is the encouragement which they find in their work, rather, such is the urgency of the demand for missionary labor, that they have felt bound to ask for a strong and speedy reinforcement. The letter of the mission, setting forth their views and wishes, will be found in the present number of the Herald; and it is earnestly commended to the churches.

It also became necessary to locate a missionary at Constantinople with special reference to his preaching to the Greeks in their native tongue. The spirit of inquiry which has been recently awakened among this people, makes such an arrangement indispensable. A memorial on this subject from the brethren at Constantinople, and a petition from certain Greeks in that city, were

presented to the meeting. The petition is in the following words: "Being deeply conscious of our need of a preacher, that is, of a man who should know our language, and whose chief business being to preach the Word to the Greeks, (of which we feel our great need,) would also be able to hold weekly meetings for us, by which we may be prepared the more to profit by the preaching of the Sabbath, and who at the same time with these labors could attend to our spiritual interests in general, to the establishment of a school, to visits and intercourse with us, &c., thus devoting himself to our good; we, therefore, the undersigned, have thought it proper to address ourselves to you, in order to be provided with such spiritual aid." After considering the subject at some length, the mission resolved that Mr. Ladd be advised to remove from Broosa as soon as convenient, and take charge of the Greek department in the Turkish capital, with the understanding that he shall continue, as far as practicable, the use of the Turkish language for the benefit of both Greeks and Armenians. It is expected that the station at Broosa will hereafter be committed to the care of a native pastor.

STATION REPORTS.

On the first day of the meeting just described, reports were received from the different stations, exhibiting the progress which had been made in the missionary work during the previous year. Most of the facts embodied in these documents have been already communicated to the public; a few extracts, however, may enable the reader

to appreciate more accurately the nature and extent of the changes which have taken place.

Constantinople.

The brethren of this station speak, first of all, of the firman which has been obtained from the Turkish government, through the unremitting efforts of Sir Stratford Canning, constituting the Protestants a recognized body, and securing to them all the privileges and immunities of other rayahs. The effect of this measure, the report says, has been to give greater boldness to the friends of the truth, and to wrest a powerful weapon from the hands of its foes. There is much more disposition to join the Protestants than heretofore; and an unusually large number have actually done so.

Passing to the spiritual aspect of the station, our brethren mention "several signs of progress." One of these is the formation of the second evangelical Armenian church in Constantinople, making the fourth under their care. "The extent of our field in this vast city and its suburbs," the report says, "has rendered this measure necessary; and much benefit has already resulted from it. Constantinople Proper and Haskeyu, for some time past, have been occupied as places for preaching the gospel every Sabbath; but at first the services were held only in the morning; while the Pera chapel was a place of general gathering in the afternoon. Since the beginning of the year, however, there have been meetings simultaneously at the three chapels both parts of the day; and there has been no diminution in the Pera congregation. Indeed, it is worthy of remark that as soon as the hearers from Constantinople Proper and Haskeyu were drawn off to their respective chapels, the Pera audience began to be composed mostly of a new set of inquirers, whose faces were generally unknown to us; and this has been the case to the present hour. We have adopted a system of rotation in supplying the three chapels, by which the native pastors regularly alternate with two of our own number; so that we have the general supervision of the three congregations."

Our brethren naturally regard this increased interest in the Word as a very favorable sign. But they have other evidence that the gospel is spreading among the Armenians; and this is even true of those who do not come into personal contact with the missionaries. "Some of the vartabeds," the report says, "have given evidence of the fact in their sermons during Lent. Indeed, there are several of the clergy who would have been excommunicated some months since, had it not been the policy of the church to retain all within her bosom, who can be induced by any means to stay. The Patriarch has also borne his testimony to the progress of the truth, by pub-

lishing a tract against Protestantism in his own name, and following it with a published pastoral letter. By doing this, moreover, he has helped forward our cause; for many say that they were before acquainted with all the arguments which he has adduced, but they had supposed him to be in possession of others which were better, and of which they themselves were ignorant. Now that his whole battery has been unmasked, they are ready to confess that their system can stand the scrutiny neither of reason nor of revelation. The call which has come to us from many quarters, urging us to reply to his Holiness, has induced us to make it an occasion of preaching the gospel to many whose attention can be drawn to it only by a controversial tract." Such a tract has been prepared by Mr. Hamlin, and is now before the public.

The station has been frequently cheered by the spirit which they have seen among their more "earnestly inquiring" hearers. In one of the largest government factories the truth has been welcomed by a few; and there is reason to believe that it will spread still farther. Among the Greeks, as is already known, there has been unusual encouragement. The brethren speak of their labors in this field as follows: "The preaching, however imperfectly conducted, has proved as attractive and successful as had been expected. No aggressive measures have been adopted, our desire being rather to be led by Providence than otherwise; indeed, our reduced numbers have not allowed us to pursue any other course. But it is our belief that we have a fair prospect of an abundant harvest, should we endeavor to take possession of the field. The awakening among this people has not been confined to the laity; but it has also reached a number of the clergy." The English congregation, which the missionaries have been accustomed to address Sabbath mornings, has been very large and interesting. Some who belong to it, they trust, have felt the power of the Holy Spirit, and have chosen the Lord as their portion.

The signs of progress at the out-stations are thought to be animating. A chapel has been finished at Nicomedia; unusual access has been obtained to the people; and the death of the pastor's wife, triumphant though heart-rending, seems to have produced a salutary effect. The brethren at Adabazar have been strengthened, united and refreshed by the labors of their pastor; and the Word is gaining favor among those that are without.

Bebek.

The two seminaries are at Bebek; and there is preaching, with other exercises, in both on the Sabbath. In a few cases, it is hoped, the gospel has been heard with saving results. Four or five

in the male seminary "seem to have consecrated themselves to the work of Christ;" and six of the pupils in the female boarding school are reported as having taken "their stand on the Lord's side." There is also an English congregation at Bebek, which has increased somewhat during the year, a few English families having established themselves permanently in that place.

The number of students in the male seminary is at present twenty-eight. Twenty-one of these are Armenians, and the remaining seven are Greeks. "Should we open our doors for the free admission of Greek pupils," Mr. Hamlin says, "we should at once be overwhelmed; for the Greeks still seek after wisdom." The teachers have been gratified during the past year by the deportment and proficiency of those under their care. No national antipathies have been developed between the two classes of pupils. "Three of our pious students," Mr. Hamlin says, "have finished their course of study. One of these is doing a good work as a teacher at Aintab. He went thither, because he preferred a station of usefulness, with a small compensation, to another which held out to him worldly prospects of rare occurrence. Another of our recent graduates is an assistant missionary at Diarbekr and in its vicinity. His labors appear to have been greatly blessed. A third is with our brethren at Erzurum."

Mr. Hamlin next reviews the entire list of graduates. Seventeen, he says, are immediately connected with the missionary work, eleven of whom received their religious impressions in the institution. Two of the seventeen are pastors at Constantinople; one is a pastor at Trebizond; two are licensed preachers and teachers; one is a teacher in the seminary; and the others are translators, teachers, &c., in different places. There are also seven young men, "of tried character," who are acquiring useful trades in the United States. The interpreter of Amin Bey was formerly at Bebek. The Armenian College at Paris, as also the Armenian College at Scutari, has a professor from the same institution; and the director of the Sultan's agricultural school, founded by Dr. Davis, is one of its alumni. "Two who were with us for a time," Mr. Hamlin says, "are pursuing their studies at Paris with unusual success. One of them, now on a visit to his friends, is preparing a work on chemistry in Armenian; and as he belongs to one of the highest Armenian families, his friends will readily publish it. This book will be the first of the kind in Armenian; and the author gives promise of distinguished attainments in the science which he wishes to elucidate." A number of graduates are teachers in Armenian schools; four are in the custom houses at Constantinople and Galata. "Even in cases where we have regarded our labor as wholly lost," Mr. Hamlin says, "it occa-

sionally results in good to the community. Some travelers, on the opposite side of the Marmora, were attracted by a large and flourishing field of potatoes. They went to inquire for the cultivator. He was a young Armenian. 'What do you estimate the profit of this magnificent field?' 'Eleven thousand piasters, more or less.' 'And where did you learn to cultivate potatoes?' 'At Mr. Hamlin's school!' The travelers, having just visited our seminary, were greatly pleased and interested in this incident, which they reported to me. I ascertained that it was a young man for whom I supposed my efforts had been wholly in vain." Mr. Hamlin concludes his report as follows: "Your institution has its laborers on earth; and it has others, we trust, who rest from their labors, and are numbered with the blessed dead. During the past few years Muggurditch, helper and translator at Smyrna, Hohnnes of Haskey, Cricore of Trebizond, a youth much beloved by us all, Michael and Horen of Constantinople, have all died in peace and hope, and are, we believe, forever with the Lord. Painful farewells here may have been followed by pleasant and joyful greetings above."

The female boarding school at Bebek has twenty-six pupils; of whom three are Greeks, and two are day scholars. One who married last year, after having been long trained in the mission families, has since died in the triumphs of faith. "Our system of instruction," Mr. Everett says, "has become more regular and definite than it could well be in the earlier years of the institution; and the pupils have made commendable progress in their studies during the past twelve months. As was suggested in the last report, our scholars have paid more attention to sewing and domestic employments than formerly. Our rules require them to take care of their persons and apartments. By attending to sewing and fancy work half a day in each week, and occasionally at other times, they are enabled to earn their clothing in a good measure, and contribute to several benevolent objects. From money obtained in this way they have given at the monthly concert the past year one hundred and sixty-seven piasters and a half; and they have paid for the support of their pastor at the rate of fifteen piasters a month. They are employed in the capacity of a benevolent society, another half-day in the week, and in this way they have earned seven hundred piasters since September last. Being now in the country, and having an abundance of good water, air, and room for exercise, they have been far more vigorous and healthy than they were in the city."

Smyrna.

Messrs. Riggs and Benjamin continue to devote most of their time to labors connected with the press; and they are often cheered by the re-

sults of their efforts in this department. Mr. Johnston is preparing a commentary on the first Epistle to the Corinthians. The following extract will show what encouragement these brethren have in their formal exhibitions of divine truth. "We have sustained the English service as usual in the Dutch chapel, the attendance having been more encouraging than it was last year. Our service for the natives also, conducted alternately in Armenian and Turkish by Messrs. Riggs and Johnston, has been better attended than formerly, and especially within the last few weeks. The average number present during the year has been ten or twelve. For the last month it has not been less than fifteen; and twenty were present at a late meeting. About twenty individuals have enrolled themselves as Protestants, though no church has yet been organized. The recent increase of attendants at our native service has been followed by an outbreak of persecution, on the part of the Armenians; so that the native Protestants have been driven out of two of their houses, one of which was broken open and plundered by a mob; and the local authorities, instead of protecting them, have rather countenanced the Armenians in their acts of lawless violence."

Broosa.

The church at this station has seventeen members, one having been added to it the past year by profession, and one by letter. The school has only seven scholars. "The public preaching in Turkish," Mr. Ladd says, "has been continued, our congregation having varied from fifteen to thirty or thirty-five. During the winter a few Greeks from Broosa and Demirtash, a village two hours distant, were frequently present. There is considerable religious inquiry among the Greeks, especially of Demirtash; and the station has been instrumental in sending two scholars from that village to the seminary. Two also from Broosa are now nearly ready to enter the same institution. The weekly Bible class has been continued; and also the weekly meeting of females for prayer and reading the Scriptures. Their interest in the benevolent society also is unabated; and they continue to pay thirty piasters a month towards the support of the Protestant Armenian school."

Trebizond.

The routine of labor at this station has been much as in past years. The school is regarded as flourishing, when the number of the missionaries is taken into the account. Two church members have died, both having given "evidence in many ways that theirs was a true and living faith in Jesus Christ." "The audience at the Sabbath services," the report says, "has averaged about thirty. The individuals composing

it are, for the most part, the same as have been found in it for the past three years. No permanent additions have been made during the last twelve months. New hearers have been occasionally present for one, two or three Sabbaths; but soon the stern reproof of a priest, a parent, or an employer, has cut short their attendance. In regard to the results of the year we must with sorrow record, that we have had no satisfactory evidence of the conversion of a single soul. It has appeared at times as though the truth was about to prove the power of God unto salvation. The attention given to the Word preached, particularly by the women connected with the congregation, has been, and still is encouraging. This portion of our audience have hitherto been far behind the men in respect to knowledge of the gospel and interest therein; but they are now coming forward; and in regard to a few we hope that they are not far from the kingdom of God, if not already in it."

Erzrüm.

The missionaries at this station report a decided increase of religious interest. Their meetings have been better attended of late; and new hearers have been present almost every Sabbath. A much greater number of books have been sold than ever before during the same period. Our brethren take pleasure in saying: "We hope that three persons have recently been brought to the saving knowledge of the truth. Two of these being Russian subjects, and their interest in evangelical religion having become known, they are much persecuted; and they are even threatened with banishment. Their intercourse with us, consequently, is much limited; but they continue to enjoy the privilege of reading our books." The pious Vartabed from Geghi shows an excellent spirit, striving to the utmost to make progress in his studies, as well as to do good to all men, as he has opportunity. On the whole the missionaries believe that in no previous year, since the station was formed, has the truth been so extensively diffused in Erzrüm. "A short time since," they say, "we hoped that the Lord was about to do a great work for this people. The members of our little church seemed much encouraged by the new movement from without, and appeared most cordially to co operate with us. But it hath pleased the Lord, for some reason, that we still linger sow in tears. The enemy became aroused; spies were stationed about our chapel, and even obtruded themselves among us. Having ascertained who were our new hearers, the most strenuous efforts were made to induce them to withdraw, with too much success, as has been manifest for two or three weeks past."

In describing the progress of the gospel in

other places, the brethren give an animating account of the changes wrought in Geghi. Just before this report was written, the native assistant who has been laboring in that district, a native of one of its villages, visited Erzrüm; and he made statements of a very interesting character. Although the greatest hostility was manifested towards him and his brethren, during a part of the winter, it has evidently resulted in good. At one time, indeed, the people assembled to the number of several hundred, with the view of taking measures to get rid of him and to punish all who sympathized with him. "Being a man of much boldness and decision of character, he successfully defended himself with the word of God, which proved to be, indeed, the sword of the Spirit. Not daring to proceed against him, they nevertheless insisted that a pious pupil of his should be prostrated before the Vartabed, and beaten. Our helper told them that if any one was to be punished, he was the man; for he had taught his pupil the things which had excited their enmity; but they did not venture to touch him. The Vartabed struck the youth several times, however, and violently thrust him out of the assembly. Finding that he was likely to get into difficulty for what he had done, as our helper had determined to come to Erzrüm and complain of the leaders in this outrage, the Vartabed besought him not to do so, pledging himself that he would not again interfere with him, however much he might preach, or whatever doctrines he might proclaim. Since that time he has been uninterrupted in his labors. Most of the people have become reconciled to him; and his opportunities for usefulness are increasing." It is hoped that seven or eight persons in his village have been renewed by the Spirit; and a number of others are inquiring after the right way of the Lord. At Kasabah also there are twelve or fourteen who meet every Sabbath for prayer and the study of the Scriptures. Our brethren conclude this part of their report by saying: "The prospect for the spread of evangelical religion in Geghi is brightening."

Aintab.

Much has been published in the Herald of late from this station; hence it will be advisable to insert in this survey only a few extracts from the report submitted to the mission. In speaking of the success of the efforts made in behalf of temperance, our brethren say that the number of persons pledged to total abstinence is about three hundred. "It is a matter perfectly understood in Aintab, that as soon as a man becomes a Protestant, he abandons his cups. One of the first steps, indeed, towards Protestantism, is entire abstinence from all that intoxicates. Temperance has become a kind of test of Protestantism; so

that when an Armenian is suspected of leaning towards it, the inebriating bowl is presented to his lips; and according as he receives or rejects this, he is pronounced an Armenian or a Protestant." A society to aid industrious but indigent members of the congregation at Aintab has recently been formed. "Many," the report says, "for want of a little capital, are often obliged to be idle for several months during the year, and thus to contract debts. The object of our new society is to aid such individuals, by loaning them a small sum as capital for a limited time without interest. They have raised a fund sufficient to assist some twenty or thirty persons. The formation of this society was purely the result of the promptings of their own benevolent feelings." The educational department has received due attention. The high school, under the direction of a teacher from Constantinople, "active, diligent and efficient," has enjoyed as much prosperity as could have been expected. There has been some improvement also in the other school. A part of the expense of both these schools has been defrayed by the Protestants. Our brethren acknowledge the valuable assistance which they have received from their church members, particularly in visiting other places. Fifty-seven months have been spent in this species of labor with very happy results. Indeed, the devotedness of these young disciples is worthy of high commendation.

But in estimating the results of the past year, it is necessary to look at the changes wrought in the entire Armenian community, such as the diminished consumption of raki and wine; a stricter regard for the Sabbath; greater attention to the word of God; an increasing demand for biblical exposition and evangelical instruction in the church; and especially the weakened attachment of the people to their rites and ceremonies. "But, more than all," says the report, "ought we to notice the strong leaning of the Armenian mind towards the Scriptures and their teachings, and the extensive investigations of and inquiries after the same. This whole community is in such a state as to promise, with God's continued favor, very great accessions to the side of the truth. Indeed, there is an extraordinary agitation among them, the entire body being more or less moved; and many are making their preparations to espouse evangelical doctrines in due time. Though our list of Protestants is so large, and our number of hearers is so great, present indications seem to encourage expectations which may almost seem extravagant. And we should not dare to name them, did not past experience fully encourage us to look for their realization, and did we not feel the statement of them necessary to give a correct impression of what the Lord has done, and seems to be still preparing to do, for this people. To him be all the praise!"

MISSION LETTER.

It has been already intimated that the mission, at their late meeting, took into consideration the present wants of their field. Before they separated, they addressed a letter to the Prudential Committee, setting forth their views on this subject; and seldom has a communication of greater importance been received at the Missionary House. The extracts which follow, will show its character, as also its claims upon the attention of Christians in this country.

The number of missionaries called for in this appeal may appear to some unexpectedly and unusually large. But those who have carefully studied the history of the reformation among the Armenians, especially if they have looked at the vast extent of the territory over which it is spreading, can hardly be surprised. The truth is, our brethren are merely following the marked and palpable guidance of the God of missions. A door has been opened to them by an unseen hand; and now the question is, "Shall they enter at the Master's bidding?"

This subject will probably come up for discussion at the approaching annual meeting of the Board; and it should be the earnest prayer of all, that the issue may be such as will secure the divine approval. The interests involved are of very great importance, not only to the millions of Western Asia, but to our own beloved Zion.

Unexpected Derangement of Plans.

The strong tendency to shake off the old superstitions and traditions of men and to follow the pure word of God, so strikingly visible of late years at Aintab and in that vicinity, is showing itself also at Diarbekr, Arabkir, Agn, Sivas, Tokat, Marsovan, Kaiserieh, in the province of Geghi, and in many other parts of ancient Armenia. If the gospel should be steadily preached in its purity and power in each of these places, we see no reason why, in a comparatively short space of time, congregations of attentive listeners might not be gathered and churches formed in accordance with evangelical principles. In Sivas and Diarbekr such churches have already been organized; but if they are left without pastoral care and the regular ministrations of the Word, they cannot be expected long to preserve their vitality, if, indeed, they preserve their existence.

To Diarbekr a missionary from America has already been designated; and he has been remaining at Aintab for some little time, acquiring the language preparatory to entering his field. One of the first subjects considered at our

present meeting has been, "Who of the older missionaries, speaking the Turkish language, shall be designated to accompany Mr. Dunmore to his post, and remain there as his associate?" After full deliberation, the mission unanimously advised the Aintab station to furnish the individual for the present year, it being supposed that Dr. Smith would be the man most likely to go; and provision was made, at the same time, to fill the vacancy at Aintab by sending there a native preacher from Constantinople. But after this point had been thus settled, and we were still engaged in discussing the general subject of occupying the interior, we were suddenly thrown into the greatest consternation and grief, by tidings that our beloved brother Smith was removed from his earthly labors! Truly, God's ways are not as our ways, or his thoughts as our thoughts! Now instead of being able to send help to Diarbekr from Aintab, we have been compelled to consider the question of providing, as well as we may, for filling this wide breach in Aintab itself.

In view of all the interests involved in the question, it seemed expedient to the mission that Mr. Dunmore should postpone the occupancy of Diarbekr for the present, and assist Messrs. Schneider and Crane at Aintab.

Places to be occupied.

In surveying the length and breadth of the Armenian field not yet occupied by us, our eyes settle down upon a few central points, in which there seems to be a special urgency for the immediate location of new missionaries. In addition to Diarbekr, these are Sivas, Kaiserieh, Arabkir and Tokat. We wish the Prudential Committee distinctly to understand, that we do not mention these places because they have requested us to state what new openings there are for missionary labor; nor simply because the towns here mentioned are important from their size and geographical position; but chiefly because the work of God has actually begun in each of them, and in the districts of which they are respectively the centres.

Tokat is supposed to contain about fifteen hundred Armenian families, and Arabkir, Kaiserieh and Sivas from eighteen hundred to two thousand each. The usual average of five souls to a family would give to the three last an Armenian population of not far from ten thousand souls, and to the first seven thousand five hundred. But this average,

there is good reason to believe, is quite too small, though it is not easy to determine exactly what it should be. And each of these places is surrounded by many Armenian towns and villages, some of which contain a large population. Gurun, for example, is said to have five thousand Armenians, Divrik two thousand, Marsovan three thousand five hundred; and there are other places containing two thousand and one thousand. Now it is a most animating fact, that some evangelical Armenians are to be found in all these towns and villages. And another fact is fitted still more to excite our interest in their behalf; which is, that we are actually receiving from them, almost weekly, urgent appeals for missionaries. The people of Kaiserieh are continually writing to us, "Send us a preacher; send us a preacher with a family. We do not want a single man. We want a man to come with his family, and settle down among us; for then we shall have some hope of his staying." A colporteur from Constantinople, who has been laboring there for more than two years, and who at his request was authorized to return to the capital to visit his family from whom he had been so long separated, could not get away from them, so importunate were they for a preacher. They seized hold of him, and declared that they would not suffer him to go away, until a preacher should be sent; and he actually remains there still, without having been allowed to visit his family.

From Arabkir the same Macedonian cry is constantly heard. In a letter just received from two native brethren there, they say to us, "We beseech you to deliver us from our orphanage. With our heads bowed down, and our hearts joyful in Christ, we beg of you, brethren, if it is possible, send us speedily a preacher." From each of the other places substantially the same cry is heard. And we, as agents of the churches and servants of the Lord, standing as it were between the living and the dead, pass the supplicating cry to you, and beseech you to send it forth through all the theological seminaries and churches of our native land; and let it sound long and loud, until the requisite number of men shall be found.

The number of missionaries demanded by the exigencies of the Armenian field is twelve; namely, two for Sivas, two for Kaiserieh, two for Arabkir, two for Tokat, one for Diarbekr, one for Erzurum, and one for Aleppo.

Erzurum—Arabkir—Americans needed.

At two of these places, however, missionaries are already stationed. Why then, it may be asked, should additional laborers be sent thither? The answer is as follows:

Our object in applying for new missionaries to be sent to Erzurum and Aleppo is to render practicable a system of extensive missionary touring, in the wide and whitening fields that surround them. From Erzurum, in one direction, stretch out the two plains of Pasin, teeming with an Armenian population; in another the district of Kars; in another still the thronged villages and towns of Mûsh; and in another still the province of Geghi, where manifest tokens of the working of God's Spirit are already visible. If another man were added to the Erzurum station, three extensive tours might be made every year; whereas only one can now be performed. Thus, while it may not be practicable at present to occupy a new station in that part of the country out of Erzurum, the addition of one missionary would enable the brethren to spread their influences far more efficiently. The state of Mr. I. G. Bliss's health is another reason for such a supply.

In regard to Aleppo, much of the present religious interest in that city would seem to be among the Armenians; while the brethren located there (one of whom has just left for America) belong to the Arabic department. A missionary speaking the Turkish language and devoted to the Armenians, besides the city field, would be able to superintend the out-stations of Kessab, Killis, &c., and visit many other large Armenian towns in the vicinity, where the work of God has actually begun, and where there is an urgent call for such efforts. These places, falling on the Aleppo side of the quarantine, are reached only with great difficulty from Aintab.

Another question may arise in the minds of some; namely, "Why may not native preachers occupy the different posts described in this appeal?" The mission have anticipated the question, and they make the following reply.

Two general reasons may be stated for our requesting such a number of missionaries to be sent from America, rather than proposing to supply the demand, in part at least, by native preachers. 1. In the present state of many of the Armenians in the vacant districts, their minds being but partially awakened and con-

vinced of the truth, the moral influence of having foreign missionary residents at their central towns must be far greater, than any similar influence which can be exerted by a preacher who, like themselves, is subject to the Turkish government. 2. The demand for an immediate occupancy of these fields seems urgent; and we have no available native preaching force that has not already been put in requisition. In short, men thoroughly educated are needed; and for an immediate supply of such, we are compelled to look to the churches of America.

Constantinople.

LETTER FROM MR. VAN LENNEP, MAY 15, 1851.

THE Herald for May contained an incidental reference to a Greek priest, whose history will probably become a subject of lively interest to the friends of missions at no distant day. In giving an account of a lad, who had been imprisoned because of his assiduity in reading the Bible, Mr. Van Lennep said that a certain priest, "formerly a deputy of the Greek Patriarch, a man of talents, who has been calling himself a Protestant, and has forwarded an evangelical confession of faith to the Protestants with his signature," being himself in prison on account of a large debt owed by the Greek community to the Turkish government, "encouraged and comforted the boy."

In the present communication Mr. Van Lennep has given a sketch of the previous career of this individual; and he has mentioned some interesting facts in his later history which are full of promise. It is to this priest that Mr. King refers in an extract published in the August Herald, page 206. "His conversion to the truth appears to be a wonderful event in the providence of God."

History of a Greek Priest.

You probably are acquainted with the fact, that the Greek Patriarch is regarded by the members of his church, and styles himself, the Vicar of our Lord on the earth, and that the "Great and Holy Synod" of twelve are the representatives of the twelve Apostles. The uncle of L. E., being a member of the Synod, and therefore a man of wealth and influence, had his nephew educated in the best schools of the capital, and subsequently of Athens, without any intention at the time, however, that he should become a priest. Through the same influence, L.

E. obtained the place of teacher in the family of Reschid Pasha, now Prime Minister of Turkey, and spent a year with him in Paris. He afterwards visited Italy with one of the Greek priamates of this city.

On his return his uncle appointed him his private secretary, and gave him the charge of all his secular affairs. Being soon after appointed Patriarch, he wished to have L. E. continue the oversight of his affairs as his deputy. But the post cannot be occupied by a layman. L. E. was ambitious; and, to remove the only obstacle to his promotion, he became a priest. Thus, though he was still a young man, he at once reached the pinnacle of power and honor by being entrusted with the government of the nation. His uncle's exaltation, however, was not of long duration. The cup of poison was handed to him by one of his envious brethren, and he made room for a successor. This crime, and others nearly as black, are described by L. E. as very common among the higher clergy.

While in the exercise of his power, which lasted some time after his uncle's death, our present friend, but former enemy, heard of the evangelical preaching and efforts of Mr. King for the conversion of the Greeks; and, ambitious to mark his life by some great deed, he plotted the banishment of our brother from Greece. For this purpose he sent to Athens a young painter and teacher, now well known as the infamous Simonides, whom he describes as incapable but rash. The mission of this individual proving unsuccessful, he sent a priest as his assistant by the name of Callistratus, a man venerated for his abstinence and penances; but since he has become a Bishop, he has conducted himself like a proud and ruthless barbarian. The efforts of both proving unavailing, he himself followed them, in order to prosecute the business more vigorously. He confesses that the articles which appeared in the Greek papers against Mr. King, under the name of Simonides, were written by himself and the monk Callistratus, and particularly the celebrated "orgies." He applied to the clergy and laity, as also to the government; among whom, he says, he found very few who were ready to assist him with any degree of zeal. But he succeeded, and returned triumphant.

A little more than a year ago, he began to publish a periodical, in which he did not spare the clergy, with whose

vices and secret crimes he was disgusted; but he also attacked the whole body of Protestants every where. He gave up this work to attend to the lawsuit which he has ever since had with the Patriarch and Synod. It seems that their reverences are in the habit of using bribery, and this on a large scale, to accomplish their ends, and particularly to obtain appointments to bishoprics and archbishoprics for their relatives and friends. While deputy of the Patriarch, and treasurer of the Synod, L. E. often made disbursements for such purposes. But the practice being forbidden by the laws of the empire, he used to burn the orders he received from members of the Synod, with the understanding that his word would be considered sufficient proof of the amount due to him. The Synod has since refused to pay him, telling him that they will make it up by some lucrative appointment. It so happens, however, that he kept a few of the orders for money; and these he now brings forward to substantiate his claims, while they refuse to acknowledge that they have practiced bribery.

Still, finding that his claims were not likely to be satisfied, unless he placed himself in the debtors' prison, as owing sums of money to several Turks, which he could pay only when he should obtain redress at the patriarchate, they consented to the step, and prosecuted the suit against him on account of their claims. He had been in prison more than six months, when a young lad was brought thither, who was to be questioned by the Pasha respecting his religion. He had been persecuted by his relatives for reading the Scriptures; and the other prisoners now fell on him, and indicted many indignities. The patience with which he bore their ill-treatment, strongly impressed the mind of the priest, who declared that henceforth he was resolved to be a Protestant. At first his views seemed very vague. He still sought for a lucrative bishopric, and said he intended to introduce reforms into his diocese. But he soon perceived that the gospel does not recognize the degrees of spiritual authority which had been introduced into the Greek Church, and that the centre from which emanates the power to appoint ministers of the gospel, is the company of the faithful. This change of views was eminently the result of his study of the Scriptures; for he scarcely saw any one who could have suggested such ideas to him.

His Magnanimity—Interview with Ali Pasha.

This priest subsequently wrote a letter to the missionaries, indicating, as they thought, "a sincere desire to learn the truth." Mr. Van Lennep sent a copy of his translation of this letter to Mr. King, and received a reply in the course of a few days. "I read it with tears of joy," wrote our brother at Athens. But as he was in the midst of a severe storm, he added that if the priest would allow him to make use of the letter, it might save him from imprisonment. "I sent for the priest," Mr. Van Lennep says, "and translated to him the passages of Mr. King's letter which concerned him, adding that I did not know whether he would wish that his case should acquire so much notoriety. His answer was that he had given himself up to the cause of the gospel, and that he cared not for notoriety; and he said, 'I have injured Mr. King; and shall I not do what I can to help him?' So he copied his own letter to us, and, signing it, and affixing his seal to it, he gave it to me, and it has doubtless already reached our persecuted brother."

I will close by giving you an account of an interview which the priest had with the Minister of Foreign Affairs and his chief secretary. It had been proposed by the latter, that the priest should leave his prison, on finding security for his appearance when needed. He said he would find such security among the brethren of his own community. "From among the Greeks. Yes; that will do," said the secretary. "I beg your pardon," answered L. E., "from among the Protestant rayahs." "Ah! You are a Protestant then?" "Yes, I am." "And who made you so?" "I read the gospel, which is the book of God, and became a Protestant." The secretary then said, laughing, "Well, that is very good; we like to have the Greeks divided, for it gives us less fear of them." The secretary then called the first and second interpreters of the Greek patriarchate, and said that L. was ready to leave the prison, if they would satisfy him as to his demands. One of them said they would pay his debts, and give him a bishopric. L. answered that as for the bishopric he could not accept it. "Why not?" "Because my present views do not allow me to do so." "Are you going to make yourself a Turk?" The secretary said, "No, he is a Protestant!" The interpreters became greatly excited at this, and said, among other things, "Give us your priest's robe and cap, that we may return them to the Patriarch, to whom they belong." L.

answered, "I bought them myself for a heavy sum of money from the Patriarch. He is welcome to these rags, if he will pay what they cost me." They then rushed to the Prime Minister; and, addressing him in terms of supplication, entreated him to make the priest a Mohammedan. Ali Pasha told them that they would be glad to have him become so from conviction, as they esteemed and loved him; but they could not compel him. L. said, "I have never read the Koran; so that I do not know enough of the Mohammedan religion to be able to receive it, were I inclined to it; but with my present convictions I can only be a Protestant." They threatened him with exile; but he told them that the laws granted him liberty of conscience. The Prime Minister seemed highly pleased with what was going on; and when the interpreters had gone, he retired with L. into another room, several other Mohammedans being present, and a long conversation ensued highly favorable to Protestantism.

Aintab.

LETTER FROM MR. CRANE, JUNE 3, 1851.

Death of Dr. Smith.

THE last number of the Herald announced the death of Rev. Azariah Smith, M. D., and a reference has already been made to the afflictive occurrence in the preceding pages. But the friends of missions will naturally expect some account, however brief, of the last hours of this most excellent missionary. A letter of Mr. Crane will give all the particulars which have yet been received.

In the absence of Mr. Schneider, who is at Constantinople to attend the annual meeting, it becomes my painful duty to announce to you the death of our much lamented associate, Rev. Azariah Smith, M. D. His spirit took its flight from earth this afternoon at six o'clock. About two weeks since he was taken with a severe attack of lung fever, attended with malignant typhoid symptoms. Ever since his return from Diarbekr, he has seemed unusually worn down. He really needed rest; but finding so much to be done, he entered at once with unwearied assiduity upon the performance of his work. For the last six weeks his labors have been incessant, at times by night, as well as by day. The consequence was that when the disease seized

upon him, it found his system all exposed to its attack. From the first he expressed his fears that the result would be fatal. His strength sank in a few days very rapidly. At length reason wavered, and we knew that his case was critical.

He had previously given directions as to the treatment of his case, with the full expectation that in a few days he should no longer be able to prescribe for himself. He expressed a wish that his directions should be followed, as we might judge best, but that none of the native physicians should be employed, there being no one in Aintab in whom confidence can be placed. We have, therefore, with no slight feelings of responsibility, endeavored to carry out his previously expressed wishes, as far as the nature of his case would admit. Our hopes and fears have alternated from day to day, as we watched the varying progress of that disease which we felt no human skill could avail to check. Our hearts bowed in mute submission, as we acknowledged our utter impotence to stay the grim destroyer in his rapid and effectual work. We could only leave him in the hands of Him with whom are the issues of life and death.

While yet in the full possession of reason and consciousness, our dear brother talked of his departure, with all the composure of one going on a short journey, and soon to return. He conversed with Mrs. Smith freely and with unfaltering voice in regard to their prospective separation, and advised her as to the best plan for her to pursue in case of his death. He gave directions concerning certain items of business; and he exhorted the brethren in this place, one by one and in companies, as they came to see him, telling them that he was going home, and that he should now no longer be able to preach to them the word of life. To a few he remarked, "You know how often I have preached Christ to you, and salvation through him alone. Time now fails me. I cannot repeat my admonitions. They are with you. Retain them in your hearts, and profit by them, when I am gone." During his lucid intervals, and even in his delirium, his whole soul seemed running upon measures for the good of this people. Towards the last, however, he appeared to be at the gate of heaven. When no longer able to articulate words, he would utter faint syllables expressive of his growing rapture. Then he would move his lips as if in prayer; and again, for minutes together, he would attempt to

ing. It was a blessed privilege to be by his side, for it seemed the gate of the new Jerusalem.

During the whole of to-day he has seemed to recognize us, and especially Mrs. Smith. His voice, however, was silent; and he could not tell us what his heart seemed laboring to express. But his tongue is now unloosed, and he can sing those songs which his dying tongue refused to utter. It is only a few weeks since he remarked to me, that he had no other desire than to live and die in Aintab. The last sermon he preached, just before he became ill, was from Rev. xxi. 27. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." A few days afterwards he remarked, "It is a pleasant thought to me, that my last public effort was to point the way to heaven."

Dr. Smith was born at Manlius, New York, on the 16th of February, 1817. He became hopelessly pious in March, 1835, while a student in Yale College; and he joined the church in that institution in August of the same year. He pursued his theological studies at New Haven; and he qualified himself to practice medicine by availing himself of the facilities which he found at New Haven, Philadelphia and Geneva.

In answer to the inquiry once addressed to him, "When did you first decide to become a missionary to the heathen," Dr. Smith replied, "At the time of my conversion." As soon, therefore, as he had completed his educational preparation, he was ready to go forth to his chosen work. The question of his personal obligations in regard to the unevangelized had long been settled. He was ordained at Manlius on the 30th of August, 1842; and he embarked for Western Asia on the 17th of November following. He preferred to commence the life of a missionary unmarried; and it was not till 1848 that Mrs. Smith became associated with him.

In consequence of his peculiar adaptation to different fields, he has labored, for longer or shorter periods, in many places; but it will be seen that Aintab was the spot which he loved more than all others. There he had beheld the most extraordinary displays of the grace of God; and there he wished to close his earthly career. The desire of his heart was given to him; and his body rests in the most interesting missionary field in Western Asia. But the grave of such a missionary, dying in such circumstances, will be a perpetual witness for the truth. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Mosul.

LETTER FROM MR. MARSH, JUNE 7, 1851.

THE Prudential Committee having learned last year that Dr. Bacon, one of the corporate members of the Board, contemplated extending his travels to Western Asia, during his absence from the United States, they requested him to visit the different missionary stations under their care, so far as he should be able to do so; and they also expressed the wish that he might even go to Mosul and Oroomiah, if it should be found consistent with his plans. In accordance with this request, and much to the gratification of the Committee, he has taken a number of the stations of the Board in his route; and it gave them great pleasure to hear, a short time since, that he had turned his face eastward, and was on his way to the Nestorian mission. Little did they imagine, however, that he was exposing himself to the most imminent perils in complying with their wishes; but they have just learned, with feelings of profound regret, that such was the fact.

Dr. Bacon and his son, Mr. Leonard W. Bacon, accompanied Mr. and Mrs. Williams to Mosul, where they arrived on the 16th of May. Mr. Williams acknowledges his great obligations to his fellow travelers for their kindness to him and his wife on their journey. It naturally devolved upon Mr. Marsh to proceed with Dr. Bacon and his son to Oroomiah. The narrative of our missionary brother, describing their unsuccessful endeavors to reach their destination, will be perused with mingled and conflicting emotions.

The Journey commenced and arrested.

We left Mosul on Wednesday, May 21, and reached Akra on Friday morning, this being the most direct route. We were obliged to engage new animals there, and made diligent inquiry as to the safety of the road. Those of whom we inquired, did not regard it as peculiarly dangerous; and some assured us that it was the safest which we could take at the present time. It is the route by which Mr. Layard's party went nearly to Oroomiah last summer, and over the whole length of which Mr. Sandreczki passed almost alone. We found no unusual difficulty in obtaining animals, but were delayed till Monday morning.

We met some men on Monday who spoke of danger; but they did not dissuade our muleteers or ourselves from continuing our journey. That evening we crossed the Zab; and Tuesday even-

ing we came to the village of Biyeh, where we slept on the roof of one of the houses, hiring an old man to watch for us. During the night I was awakened, and saw five or six armed men stealing along near our house; as I raised up, they saw me and whispered in a startling undertone. In a moment they came to a side of the roof which was easy of access; and one of them mounted and stood within ten feet of me, with his rifle in his hand. I asked him in Arabic what he wished. He probably spoke only Koordish; for he turned and awoke our guard, who had fallen asleep. They retired to the edge of the roof, and engaged in low but earnest conversation. Meantime I awoke Dr. Bacon, as also Khuthur, his servant. When Khuthur made inquiry, he was told that they were men of the village, who had come home late, and, seeing strangers on the roof, had come to inquire who they were.

Next morning, however, we heard a different story; which was, that they were men of an adjoining village, who had come to kill us, but were deterred from doing so, because of the entreaties of our guard and certain laws of hospitality. We now held a consultation as to the expediency of proceeding on our way. Some said that these men were lying in wait for us on the road, and advised us to take another route, which was a day longer. But as we and all our party thought that lies were told us, and that the men who visited us at night were from this village, we thought one road as safe as the other; and, besides, we deemed it safest to show no signs of fear. We also learned that at two hours' distance on our road was an agha, of whom we could obtain a letter and a guard.

We accordingly took the old man for a guide, and went on our way. At half an hour's distance we passed a village, from which two armed men came out and passed our party. They told our guide, as our servant heard, that had not he entreated for us, they would have killed us the night before. Soon our way was hedged in by a mountain torrent and a ledge of rocks, and retreat was out of the question. At two hours' distance our road widened to a little platform, just large enough to allow our caravan to cluster together. A ledge of rocks crossed the road in front. Here six armed men disputed our passage. Five had guns and rifles, and the sixth had a pistol. They demanded fifty piasters of our muleteers and of some Koordish mer-

chants in our caravan. We tried to hire them to accompany and protect us; and, finally, they agreed to take fifty piasters and conduct us to the agha. Some delay having occurred in giving the money to them, as we did not wish to open our khordges, they retired behind the rocks, and leveled at us with grim satisfaction. But our muleteers advanced the money. A little farther on, another armed party hailed us, and afterwards joined us. We were conducted off the regular route; and, after a while, we reached the castle of the agha.

Remarkable Deliverance.

Immediately upon our arrival, our two servants were pounced upon; their weapons were violently seized; their pockets were rifled; and their entire head dress was taken, including handkerchiefs and caps. A handkerchief was torn out of my button-hole, and an umbrella was taken from young Mr. Bacon. At this instant the agha appeared, and comparative order was at once restored. We were sent one side to the shade of a little cluster of trees; our baggage was allowed to be placed by us, and the caps of our servants were restored.

But Khuthur soon came and told us that we were to be killed. We sent him to ask an interview with the agha. While he was gone, we thought it proper to engage in prayer; and Dr. Bacon led in the exercise. Our servant was asked, "What are they doing?" He replied, "Praying." "To whom?" asked one. "To God," he replied. Upon this the moollahs interfered for us; and directions were given that we should not be killed, at least for the present. Khuthur came back to us with the message that we should be without fear; that we should have our dinner cooked; and that the agha would come and see us when it grew cool.

Dr. Bacon had occasion soon afterwards to get some medicine from a small traveling bag; and this excited the attention of the agha; so that he came to me, and commenced searching our property. He found in my writing desk a thousand piasters, and also took a knife. He took from Dr. Bacon's trunk two razors, with sixty piasters belonging to Khuthur. They retired to the castle, and, seeming disappointed at the small amount of money, returned afterwards and searched our persons. Dr. Bacon and his son succeeded in concealing their watches in the watch-pockets of

their pantaloons. My gold pencil was taken from me, and returned. Nothing was taken from our persons but my empty purse.

Mr. Marsh's large traveling bag was next examined, and sundry articles were appropriated by the agha. The whole amount which he lost was about one hundred dollars. From Dr. Bacon and his son some thirty-five dollars were taken. The loss of the attendants was five or six dollars. After the chief had finished, there was some petty pilfering. "The scenes," Mr. Marsh says, "were full of interest; women and children crowding around us with irrepressible curiosity; the stately wife of the agha interceding for our lives and our property; fierce-looking men pressing forward to seize a pocket handkerchief;" &c. &c.

A friendly Moolah—New Dangers.

It was finally resolved to send us away that night. We were guarded by five armed men, and conducted for about three hours over rough roads to the residence of Moolah Mustapha, a man revered for his sanctity. We suppose that we owed our not being entirely stripped to some respect for our *boyouroldi*, some fear of the consequences, and also to the wish that stronger inducements might be held out to others to murder us, than absolute destitution would present.

The appearance of the moolah inspired us at once with confidence; and one of our servants was almost in hysterics of laughter. During the night two mules and a donkey were stolen from our party; but the moolah recovered them the next day. We undertook to practice medicine somewhat extensively; and our fame spread so far, that a woman with a sick boy from a neighboring village fell from her animal, and broke her hand, and died that night at the moolah's house. The moolah showed us every attention; and the second night, without our knowledge, he appointed a guard of five men for our mules, and four men for our persons. On Friday, May 30, he accompanied us for half a day, and sent his brother with us during our whole journey to Akra.

Other Dangers—A Timely Storm.

About ten o'clock on Friday we came to the summer encampment of Khan Abdul Agha, who at once sent carpets for us to sit upon, and some men to kill us. The moolah remonstrated, and they desisted. The agha sent a second son;

and, finally, he came scowling himself to see why his bloody orders were not executed. The moolah appealed to his own sanctity and pledged protection, as well as to the danger of interfering with us, and warned the agha of the fate of Bader Khan Bey. At last the agha laid aside his frowns, and regretted that he could not have our company for four or five days, that he might honor us more. He wished to make a feast; and contented himself with sending for coffee, which was brought to us in delicate coffee cups and holders. He sent his son to escort and honor us, as we went on our way, and even allowed Khuthur to read a letter written by an agha near Akra, announcing our journey, and requesting the agha who robbed us to kill us. This letter was endorsed on the back by our robber with a statement that he had robbed us, and a request that Khan Abdul would complete the work and murder us. But God provided the moolah to save us from such bloody hands. After an hour the moolah left us under his brother's care. We then struck across the most rugged mountains, by most unfrequented paths; rode over banks of snow, and had one of the most magnificent views to be found anywhere. Finally we passed through a sunk mountain top, in whose crater-like depression snow still lay; and as we came to its lip, we saw the Zab rolling far below us, and the plains of the Tigris beyond; and we hailed the sight with more enthusiasm than Balboa did the Pacific.

Even now, however, our brethren were not altogether safe. But the Lord watched over them.

We could not descend the mountain-side that night far enough to reach a village; hence we lay down among the rocks, under the open sky. Saturday morning we arrived at the village of Bashan, and met with a very hospitable reception from a friendly agha and from the Jewish and Christian population. We were very much delayed in crossing the Zab.

An hour later, at about three o'clock, we had one of the most trying and exciting scenes of our journey. Our muleteers wished to turn aside from our track to the castle of a hostile agha, against whom we had been most especially warned. We felt it was very nearly a question of life and death; but we finally succeeded in compelling and persuading our muleteers to go on. The

brother of the moolah who treated us so kindly, was still with us; and he was greatly pleased that we did not stop. After a half hour the muleteers again insisted upon stopping within very suspicious distance of the agha's castle. The quarrel between them and our servant ran high; but we compelled him to use words of kindness, which produced a striking effect. A violent storm came on, which delighted and protected us. Dr. Bacon had no over-coat, and was soaked through. In fact, all of us were exposed to the storm; but our spirits rose as we advanced into the wild recesses of the mountains.

At last we came to a large fine spring, and camped for the night. Five men skulked away through the thickets, whom our muleteers called thieves; and the moolah's brother thought they were sent to molest us. By a kind Providence another caravan came up; and we fired off two guns to show that we were armed. We felt a good degree of security; for the rain continued violent in the valley, near the agha's castle; while the stars began to greet us on the mountain-side. A painter would have enjoyed the scene. The dark clouds were deluging the valley; our camp was in the nook of the mountains, their thickets being about us; while the watch-fire, around which we dried our clothes, and our muleteers and servants were cooking a savory mess, added to the wildness of the scene. The change in the muleteers was magical. Our servant, with our permission, had purchased some lard or oil to cook their bread; and their frowns and dogged sullenness had given place to the merry chatter of hungry men; so that the ruddy light fell on smiling faces. We slept securely.

The next morning was the Sabbath; but it seemed to Dr. Bacon and Mr. Marsh that it was clearly their duty to proceed to a place of greater safety, before they sought the rest of God's holy day. At nine o'clock they came to Akra, and felt that they had at last escaped from their dangers. On Monday morning they set out for Mosul, where they arrived Tuesday forenoon. Mr. Rassam, the English Consul, immediately apprised Sir Stratford Canning of the treatment which our friends had received. Mr. Marsh thinks that the disorders prevailing in that part of the Turkish empire will not be suffered to continue. "The Sultan must govern this region, or others will step in and do it for him."

Dr. Bacon was expecting to proceed directly to Erzurum, on his return to Constantinople. It will be a matter of regret to the Board, and es-

pecially to the brethren at Orocosh, that he could not visit the Nestorian mission. But they will acknowledge, with humble and devout thankfulness, the goodness of God in sparing him and his fellow-travelers in their hour of extreme peril.

Nestorians.

LETTER FROM DR. WRIGHT, MAY 17, 1851.

A VACATION occurred in the seminary at Seir on the 25th of April. During the three days previous to the dispersion of the pupils, there was a public examination. Dr. Wright has given a description of this affair, which will afford new evidence of the strong hold which the mission has gained upon the Nestorians.

Examination at Seir.

Our examination was attended by a large number of ecclesiastics and friends of the pupils. The following order of exercises will enable you to form an idea of the studies prosecuted during the term.

Tuesday, April 22.

Morning.—Class in Persian. Latif Beg.
Class in ancient Syriac grammar. Deacon Tamo.
Class in English. Mr. Coan.
Compositions and declamations.
Afternoon.—First Class in geography. Mr. Cochran.
Class in Hebrew. Mr. Perkins.

Wednesday, April 23.

Morning.—Class in ancient Syriac. Deacon Jacob.
First Class in arithmetic. Mr. Coan.
Class in the Epistle to the Hebrews. Mr. Cochran.
Compositions and declamations.
Afternoon.—Second Class in geography. Mr. Cochran.
Exegesis of Isaiah. Dr. Wright.
Evening.—Class in astronomy. Mr. Cochran.

Thursday, April 24.

Morning.—Second Class in ancient Syriac. Deacon Tamo.
Bible History. Mr. Cochran.
Second Class in arithmetic. Mr. Coan.
Compositions and declamations.
Afternoon.—Natural philosophy, with experiments. Mr. Cochran.
Valedictory addresses, by a member of the seminary.

The performances of the pupils were such as to afford much satisfaction to their teachers, and do credit to themselves. It was manifest that, in general, they had attended to their studies with diligence. Many of the pupils gave evidence of thorough mental discipline and cultivated religious feelings, and inspired high hopes of their prospective usefulness.

The last day of the examination was one of rare interest. The assembly was large, comprising people from all parts

of the plain of Oroomiah; indeed, the seminary room was crowded, and many were unable to gain admittance. At one o'clock in the afternoon about two hundred and fifty persons sat down to dinner on the roof of the premises at Seir. Tables were spread for two hundred, and the remainder ate after the native manner, sitting on the roof. The four bishops of Oroomiah, other leading ecclesiastics, forty or fifty teachers of village schools, the principal Nestorian laymen, together with the parents and friends of the pupils, formed the party. It was a beautiful day, and the view of the plain, lake, and mountains was enchanting. Before rising from the table, the Missionary Hymn was sung. A seraphina, sent last year from America to Mr. Perkins, was carried into the seminary, and added much to the astonishment and amusement of the assembly. Its sweet tones have a civilizing effect on oriental minds.

At the close of the exercises of the day, brief addresses were made by Messrs. Stocking and Wright, as also by Mar Yohannan and Mar Elias. Mar Yohannan remarked that when he was in America, he had often been present on similar occasions in colleges and academies, and that it had long been the desire of his heart to see the same thing among his own people; and now that his wish had been gratified, he was disposed to say, "Lord, now lettest thou thy servant depart in peace." Mar Elias, when asked if he would add a word, replied with characteristic humility, "I have no word of my own, but God's words are many." He then made a short address, quoting several passages of Scripture which were adapted to the occasion. Just as the assembly broke up, the leading Nestorians gave vent to their delighted feelings, in warm expressions of gratitude to the superintendents of the seminary for instructing their sons, and to the mission generally for its labors among their people.

Efforts in Bootan.

It will be remembered that two of the native brethren were sent from Oroomiah last autumn, to engage in missionary labors on the western side of the mountains of Koordistan. At the date of this letter they had just returned, having been absent six months. Dr. Wright says of them:

They kept a journal of their tour and visit, a translation of which we may forward to you by the next opportunity.

They were favorably received by most of the people, and met with all the success in their labors that they could reasonably have expected. Upon the complaint of some evil-minded papists to the Governor of Jezireh, they were obliged to leave that neighborhood for a short time, or to promise that they would not preach the gospel. As they could not make any such engagement, they went down to Mosul, and represented the case to our friends there. Mr. Rasm promptly obtained an order from the Pasha at that place, directing the Governor of Jezireh to protect our brethren, and wrote a letter himself to his agent there in their favor. Mr. Marsh accompanied them back to their field of labor, where they were allowed to preach the gospel without molestation, until the time arrived when they intended to leave for their homes. On their return they took Amadiah, Tekhoma, Julamerk and Gawar in their route.

Madura.

LETTER FROM MR. M'MILLAN, MARCH 25, 1851.

MR. M'MILLAN is still at Dindigul; and though he encounters many obstacles, and is occasionally grieved by cases of defection among those who have professed an interest in the truths of Christianity, he is nevertheless cheered by manifest and decisive tokens of progress. "The gospel," he says, "is evidently diffusing itself more and more among the people. It is better understood and appreciated; and many families have of late placed themselves under our care and instruction."

It is very clear, however, that our brethren are to meet with a more active and vigilant opposition from Romanism than they have hitherto found in that quarter. Within the past year a seminary has been opened at Dindigul, in which ten young men are preparing for the priest's office. The number of Jesuits in that part of the world is increasing. It is said, moreover, that the controversy between the Roman Catholics of Goa and the Society of Jesus has at length been adjusted; and this circumstance will give new courage to the disciples of Loyola.

To give some idea of the devices which are made use of by the priests in the Madura district, for the purpose of retaining their deluded followers in the errors of a baptized heathenism, Mr. M'Millan has mentioned the case of a young man, about twenty-two years old, who resides in Carselpurty, a village near Dindigul.

Persecution by a Jesuit.

The widowed mother of Muttoo first came to me, and made known his intention to forsake Romanism and embrace our religion. She requested me, however, not to communicate the fact to any one at that time, as great difficulties might arise before his object could be accomplished. After a few days she returned, in company with my reader and Muttoo.

I soon found that he was convinced of the folly of Romanism, and that Protestantism was the religion of the Bible; and also that he was fully determined to embrace our faith. But in doing so there was a serious obstacle which he must encounter. His friends were wealthy and influential; and as his father was dead, he was under the protection of his grandfather, who was a leading man in the place, and from whom he must expect much trouble. His mind was made up, however, that in the strength of the Lord he would stand fast in the religion of the Bible. Still he had one request to make of me; which was, that I would permit him to come and live on my compound, until the first outbreak of the storm should be past. As I saw he was afraid at that time to return to his village, I consented to this arrangement. After he and his mother had given me their names, and promised to be firm in our religion, she returned to their village, believing that their friends would not dare to injure her, except so far as to use reproachful language, which, she said, she could bear. On reaching her home, she made known the fact that Muttoo had become a Protestant; and she returned next day, bringing his wife.

They were soon followed by his grandfather and several of his friends. At first they attempted to dissuade him from his course by promises of a worldly nature; but to no effect. Seeing that they could accomplish nothing in this way, they next used threats. As the grandfather had not yet divided his estate among his sons, all having continued to labor together in common, he told Muttoo that unless he immediately returned to Hindooism, he should be cut off from all share in the present profits, and from all hope of obtaining any part of the estate; and, further, that he should be also put out of caste. Muttoo told his grandfather that he might do as he pleased; but that he would never go back to his religion. Finding all their attempts use-

less, as he was under my immediate view, they desisted from violence, and left.

The French Jesuit who lived in a village near Vericul, had just gone to Trichinopoly, being relieved by another. They sent, therefore, for him to return, saying that he would soon lose all his flock in that quarter. On receiving the news, he returned in all haste, and went immediately to Carselpurty to stir up trouble. He pronounced the anathema of Rome against me, my people, and Muttoo. But Muttoo was beyond his power. How should he reach him? Jesuitism has many wiles. Seeing that the young man could not be persuaded by promises, or frightened by threats, some other plan must be devised. "His wife may not be so firm as he is. Try the promises and threats on her. Persuade her to leave him, and then he will be compelled to come back." So said the Jesuit; and his friends came again to exert their influence on his wife. The plan succeeded in part. His wife left him, and returned to his friends. Muttoo came and told me that they had persuaded her to leave him. "But," says he, "if it is the will of the Lord, let it be so. I will never go back to Romanism." I told him to put his trust in God, and be quiet; for I was sure that his wife would return to him in a week. "If so, it is well," he said, and left. Before a week had elapsed, his wife came back again.

The Jesuit still remained in the village; but knowing that there were others who would soon follow Muttoo's example, he was in "a great rage."

Muttoo's youngest sister attended mass one day, while the priest was in that village, and came forward to receive the wafer; but he refused to give it to her, unless she would promise not to go near her brother again. This she refused to do, saying, "He is my only protector; I love him, and will never leave him." Thereupon he drove her from his presence. Hearing that Muttoo's wife had returned to him, the priest sent persons again to persuade her to leave. Again she left, but she soon returned.

To silence my reader, a respectable old man of that village, and drive him away, was the next object. One day the priest came in contact with him; and they had a short discussion. But the priest suddenly stopped short, and told him, "As he was a heretic, or a devil,

and their leader in Dindigul was a devil, and was making disturbance among his people, he did not wish to talk with him; and he would now proceed to pronounce upon him the anathema of the church of Rome." While the Jesuit was so doing, my reader lifted up his hands before all the people, and prayed for him. Finding himself baffled, he wished to turn our friend into ridicule by saying, "He is the Beast; behold his two horns," alluding to his uplifted hands. He then said to the people, "Beat him; drive him away from the village. He is a pariah. You must not let him take water from the well. I will speak to the government officers, and not let you be punished." The people had more good sense than the Jesuit; for they did not obey his orders. And some of them afterwards said, "He was a foolish man to talk so."

Finding himself baffled again, he left that village, and went to the place where the parents of Muttoo's wife reside. He told them "that if they did not go and take their daughter away, and keep her at home, he would excommunicate them, and have them put out of caste; and so their souls would be lost." As they were much alarmed by these threats, they came in haste, and took her away; but after keeping her a few weeks, they permitted her to return.

After Muttoo had remained with me till he thought the rage of his friends had cooled down, he returned to his village; where for a time he endured much reproach and trouble; but he bore all with patience. When he asked them to grant him his share of the profits for which he had labored, and to which he was justly entitled, they told him he must first be restored to caste. Fearing the effects of the law, however, they finally consented to give him not only his share of the profits, but also his part of the estate. And he is now happily pursuing his occupation as a farmer; and our cause is prospering in that village.

Absurd Practices.

Mr. M'Millan mentions a fact which took place in another village, which illustrates the kind of opposition which he is obliged to encounter.

The head man of the pariah caste in Siliquiriputy, whom I described in a former letter as coming to us, has since died. So long as he was conscious, he refused to yield to the entreaties of his friends, who wished to have the priest pre-

pare him for his last end. But after he became weak and insensible, they brought the priest, who went through the ceremony of fitting his soul for heaven by taking away the curse of his apostasy from Rome. Alas, it was a poor and senseless work, to perform rites for the saving of a soul that had passed into a state of unconsciousness!

I called shortly afterwards to see him; but he was insensible. I directed my conversation to his friends; and, after offering up one more prayer in his and their behalf, I left, sad at heart to think that the name and religion of our blessed Savior should be so awfully dishonored by men calling themselves Christians. The priest and his friends proclaimed his renunciation of the Protestant religion, and had him buried in accordance with the rites of their church; but it was all a farce.

Village Congregations.

Mr. M'Millan makes some interesting statements in regard to the village congregations under his care. These he regards as very hopeful. He first speaks of the Vericul congregation, consisting of those who are friendly to the efforts of the missionaries in several villages. "Two years ago," he says, "I had but very little hope of fruit from this quarter. There were only about ten families in different places; and they appeared to exert almost no influence on the surrounding community." But within the last ten months a change has taken place, as will appear from the following extract.

There are now in connection with the Vericul congregation, residing in seven villages, fifty families. The increase in one year has been forty families; the number of souls is one hundred and seventy-five; of whom twelve are communicants. These people have become so strong that they pay but little regard to the threats of others. When their enemies say to them, "We will put you out of caste; we will not give our daughters in marriage to your sons; neither shall we attend your marriages or funerals;" they reply, "We do not care; we are now strong enough to attend to these things ourselves." And they are now talking of forming themselves into a united band, to give and receive their own sons and daughters in marriage, without going to their Roman Catholic or heathen friends.

Mr. M'Millan very naturally passes to a topic of very great interest, "What ought to be done for persons in such circumstances?"

They must have the watchful care of a missionary, who can frequently visit them, and preach to them. They must have a faithful catechist to lead in their morning and evening devotions; to interest them on the Sabbath, when the missionary cannot be present; and to see that they do not wander back to the murky territory of Romanism. And, lastly, they must have teachers to instruct their children in the knowledge of the gospel. Indeed, our hopes must mainly cluster around the young. An old man, in one of the villages belonging to the Vericul congregation, said to me while I was speaking to him on the subject of religion, "It is true. Your religion is right. Romanism is wrong. But I cannot now change; I am too old. Here are my children; I give them to you. Take them, and train them up in this religion." He said this with so much earnestness and apparent simplicity, that I could scarcely refrain from weeping. How important it is that the children should be cared for; that schools should be provided for them; and the truths of the gospel brought to bear upon their hearts. Many of the young men in this congregation who have lately come to us, have been trained up in the mission schools. There they have received that light which, as we trust, will lead them to Christ, to happiness, and to usefulness. Shall such schools be established and continued among our people in this and in other congregations? Or shall these children, for the want of a few dollars a year, be suffered to grow up in ignorance and error? When God is so manifestly giving us the vantage ground, shall we have the means of taking possession of it, and retaining it? Or must our hands be tied, and our efforts crippled? It cannot be. I hope for better things from the churches of my own native land. Had I a voice that could reach them, I would say, "Compel us not, for the want of means, to leave the vantage ground which we have gained. It is hard to obtain it; and now let us keep it. Force us not, in one moment, to cast away the labors of years."

Mr. McMillan communicates facts of interest in regard to other congregations; but the details must be omitted. It is not strange that he is cheered and animated by the changes which are taking place in the villages embraced within his field. Nor is it strange that he feels sad at the thought of being unable to enter and reap, as fast as the harvest shall have become ready for the sickle.

LETTER FROM MR. TAYLOR, APRIL 23, 1851.

THE removal of Mr. Taylor from Tirupocavanum to Mandahasalie has already been mentioned in the Herald. He finds that in his present situation he has greater advantages for executing his plans in behalf of the village congregations than he had before. In fact, he is now brought more directly into contact with them, and can, therefore, labor more efficiently and successfully for their welfare.

Sabbath Congregation—Light Spreading.

My congregation on the Sabbath is still small; but it is gradually increasing. I generally expect from seventy to eighty adults to be present at our morning service. But few in Mandahasalie are connected with us; and the congregation is mainly composed of those who come from the neighboring villages.

For some time the women of the lower castes could not be induced to attend worship; though they would go to meetings in their own villages; and up to the present hour the men are the most numerous, though the difference is becoming less and less. Those who have been with us the longest, listen attentively, and seem in some cases to feel a lively interest in the preaching. I have received none of them into the church, though numbers would gladly enter; and I am not without hope that some are in heart the children of God. It is very difficult to determine when it is right to admit them to baptism. On the one hand, we must look for evidence of the new birth; but, on the other, what should be required in our country, cannot be expected in a heathen land.

The progress which the truth is making in Mr. Taylor's field is illustrated by the following extract.

Last January I stationed a catechist at Karessecolum, three miles west of this place. There were seven pariah families in the village, who wished to be connected with us. Having for some time known their desire, I received them, and gave them a school, employing one of their number as a teacher. Near them, and in the same village, are about forty families of shanars. None of these were with us in January; but four families joined the congregation after a time; and more recently two others did the same thing; and it is their confident opinion that soon the whole body will be with us. Other companies of shanars

in the same neighborhood are agitating the question of becoming Christians.

Since we came to this place but two deaths, and those of children, have occurred among our people. The funeral exercises were after the Christian form, and appeared to please those who were interested. Two marriages among our low caste people have also occurred. I watch such events with interest; for the practical question is, "Shall their old heathenism preside on the occasion, or will they conform to Christian rules?" The result in both cases was gratifying. In the first instance the father of the bride was a heathen, while she, for some time, had been on our side. The father would not consent that the exercises should be of a Christian character; and hence a compromise was made. The simple legal ceremony of marriage was to be performed in her father's house, without any accompaniments, Christian or heathen; and then the bridegroom was to take his bride to the church, where the catechist, with the congregation, might conduct religious exercises. The father consented to this, as after marriage she would not be under his care.

A primitive Custom—Application refused.

The following paragraph is gratifying, at the same time that it is suggestive.

We have recently organized a society for raising missionary funds. A collection is to be taken every Sabbath of such things as the people may be able and willing to give. Cotton, grain, pepper and money have been the articles thus far presented. The amount is small, for the people are poor, and not numerous; but the Lord looks on the heart. Here is the primitive Christian method of taking contributions; and in this way these Hindoos may be instructed in the lesson and spirit of benevolence. I trust that the congregation will thus be able to support at least one native in missionary labor.

The first Sabbath that a collection was taken, after the benediction, I saw the women coming near to me, and smiling; but it did not occur to me what it was for, till they began to throw down at my feet, as the early Christians threw down their money at the feet of the apostles, the cotton which they had brought for that purpose. Others followed, and poured down their grain in the same way.

One of the trials of a missionary is described in the extract which follows. But the question

naturally arises, "Should our brethren be subjected to such trials?" When the heathen call for the bread of life, must the servant of Christ reply, "I see your need; I would gladly aid you; but I cannot!"

I have now five petitions from as many different villages, the applicants averaging about ten families in each. Three of these villages are near. The other two are in the group of congregations which we have near the sea, among whom there ought to be a missionary. In only one of them have they asked that one of their own number may be a teacher, and even with them, I understand, this is not an essential point. In the other four villages they ask for any man whom I may be willing to send. But what shall I do? I can grant them aid, only as I take it from others. The people who thus come, though few in number, are surrounded by the heathen; and every thing which they do, as well as all that is taught among them, will be carefully observed. What we do, therefore, for these few, we do not for them alone, but for all. True, they are poor and ignorant. They know not how great are the blessings which they are asking. Nor must it be supposed that their motives are all pure. They have gained some general knowledge of Christianity. They see that their relatives have become Christians; and they have no strong attachment to their present superstitions. But how can they change their habits and views without help? "How can they hear without a preacher?" They ask me to send them a man to teach them and their children, and hold meetings with them. I see their need, and would aid them; but I cannot.

Fuh-chau.

OBITUARY NOTICE OF MR. RICHARDS.

It is already known that Rev. William L. Richards was obliged to leave Fuh-chau last year, on account of a sudden and alarming hemorrhage from the lungs. On reaching Canton, he was advised to try the effect of a sea voyage; and early in March he sailed from Hong-kong in the Sea for the United States. At the time of his embarkation he cherished a strong hope that he should reach this country, and at least see his mother and near relatives once more in the flesh. But his heavenly Father had ordered otherwise.

On his passage down the China Sea, the

weather was excessively warm, and his strength gradually failed. In doubling the Cape of Good Hope a succession of gales was encountered, from which he suffered severely; and it became evident that he was drawing near to the end of his earthly pilgrimage. His last conflict with disease and death took place on the 5th of June. "He folded his hands together on his breast, and without a struggle his spirit took its flight on the ninety-second day of his departure from Hong-kong." Just before sunset his body was committed to the deep, not far from St. Helena, there to rest till the sea shall give up its dead.

Mr. Richards, it is well known, was the son of a missionary. His father, Rev. William Richards, was one of the earliest members of the Sandwich Islands mission, having arrived at Lahaina in May, 1823. Our young brother was born at the Islands, December 3, 1823; where he resided till December 9, 1836; at which time he embarked for the United States with his father. He pursued his collegiate studies at Canonsburg, Pennsylvania, and his theological in New York city. He was licensed by the Brooklyn Presbytery, April 29, 1847, and ordained by the same body, October 14, of the same year. On the 11th of November following he sailed for China, in company with Messrs. Cummings and Baldwin, and their wives. After his arrival at Fuh-chau he labored diligently and successfully in acquiring the Chinese language; and high hopes were indulged in regard to his usefulness, till he was laid aside from his work.

Mr. Richards went down to the grave with the calmness and cheerfulness of the mature believer. It was his privilege to have a ministerial brother, Rev. George Loomis, at his bedside in his last hours. On the 1st of June they had a free conversation in relation to that event which had begun to cast its dark shadows upon them. "He talked about death," Mr. Loomis writes, "as a subject which was familiar to his mind." "There were no fears, no alarms." "At his request I read to him the third chapter of Lamentations. He referred to some of the passages as affording him great comfort. I prayed with him, and he then said, 'My trust is in God. I had hoped to see my mother once more, more on her account than my own.'" On the last morning of his life, as the crisis was obviously near, Mr. Loomis asked him if his Savior was still precious. The reply was, "Yes; precious." A few minutes afterwards he breathed his last.

South Africa.

JOURNAL OF MR. TYLER.

MR. TYLER has furnished two or three extracts from his journal, which will be read with

interest. It is gratifying to find that new doors are opening for the introduction of the gospel, in a region where such superstitions and delusions prevail.

Witchcraft—Umpandi.

January 8, 1851. I have received a call this afternoon from a man who lives near me. He was in great trouble, and in an angry disputation with one of his neighbors. As the cause of this contention exhibits clearly the superstition of this people, I will state a few facts in regard to it.

It appears that a child had suddenly died in each of the kraals now in a state of hostility; and the mutual charge was, that these deaths were caused by witches. So fierce was the rage of the parties, that I feared at one time they would spear one another, a frequent mode of settling disputes. After inquiring into the matter as much as I deemed proper, I asked my visitor when he expected to end the quarrel. He replied, "When my *inyanga** comes, he will tell me who is the witch."

The belief in witchcraft is universally prevalent among this people. The witches are thought to be men, and are sought almost invariably among personal enemies. They are said to roam about in the night, in company with wolves and tigers; to enter the kraals, and, while the occupants are asleep, to mix poison with their food. Thus, in almost all cases, death is attributed to witches, and not to the appointment of Jehovah. These notions are among the earliest instilled into the minds of the people. Hence their universal reluctance to leave their homes at night, lest they should come in contact with these dreaded beings; and hence their habit of refusing food which has not been cooked by some of their own family.

Five days before the date of the following extract, Mr. A. Grout, in ignorance of the encouraging facts mentioned by Mr. Tyler, wrote as follows: "I think the time is very near, if it has not already arrived, when the obstacles to the locating of missionaries in the Zulu country will be removed. What shall we do for men to send there, when that day shall have come?"

28. A man passed our station to-day, who reported himself to be a messenger from Umpandi. He communicated some tidings of a cheering nature in respect

* An *inyanga* is believed to possess the gift of prophecy, together with the power of healing diseases, and of settling disputes among men.

to the old King, whom he represented as now willing to admit the gospel into his dominions. Rev. Mr. Schreuder, a Swedish missionary, who has been residing for a year past on the borders of the Zulu country, waiting for an opportunity to enter, has received the permission of Umpandi to settle on the spot formerly occupied by Mr. A. Grout. Mr. Schreuder was sent for, a short time since, to visit the King, and heal him of a disease under which he had long been suffering; and, as a compensation for his valuable services, he received ten cows and an invitation to take up his abode in that country.

Mr. Tyler understood it to be the intention of the missionary to remove to this new field of labor without delay.

February 6. I have ascertained to-day that the two men who were quarreling so fiercely, a short time since, have been to the *inyanga* for a settlement of their dispute; but as he did not reply to their satisfaction, they repaired to the new magistrate, appointed for this location, whom they have been told to regard as their "white king." He did not say much either to enlighten or comfort them; but merely replied, at the same time that he ridiculed their superstitious notions, that if they saw the witch, they might catch him and take him before the magistrate.

Mr. Tyler says, in this connection, "These people are perpetually quarreling, and carrying their petty grievances to their rulers; but I think this will be arrested, in a measure, hereafter."

LETTER FROM MR. A. GROUT, JANUARY 23, 1851.

THE subjoined extract is not without its value, as illustrating the progress of Christianity in a most benighted and degraded portion of the earth.

Conversions in our mission, I think, have not been numerous for the last few months; and in the mean time a few defections have taken place among our members. Their enemies have been very busy; and they are at their wits' end to know why all professed Christians do not turn back to their old ways, and why any will give up the customs of their fathers for those of foreigners, which, as they suppose, is all that conversion consists in. To solve this inexplicable difficulty, they have resorted to various explanations; the most prevalent

of which is, that books have a power of enchantment, and are used by the white men to induce the blacks to adopt a new set of customs. Hence many, on sending their children to work for us, charge them by no means to touch a book.

All the members of my church continue to give satisfactory evidence of their conversion. But three in this place, who once pretended that they had experienced a change of heart, have turned back to their sins. I have six or eight persons who are candidates for admission to the church; and some of them have been such for more than a year. Several of these candidates I hope to receive in a few months.

LETTER FROM MR. IRELAND, MARCH 28, 1851.

MR. IRELAND has been much encouraged by his success in obtaining congregations at various places, several miles from the station. Though he held his services on week-days, he had about as many hearers as have been accustomed to assemble at Ifumi on the Sabbath. His other labors have yielded some fruit, as will appear from the following statement.

Admissions to the Church—The Kaffir War.

Upon the first Sabbath of January, I enjoyed the privilege of administering the ordinance of baptism, for the first time. On that day four individuals were admitted to the fellowship of the church. The exercises to me were very solemn; and my prayer was, that all those upon whom I might be called to place the outward seal, might have the inward seal stamped upon their hearts by the King's own blessed hand.

Of these individuals, one was a young man of much promise, who had been in my employment a little more than a year. The others were females, two of them being widowed mothers of pious young men, and the other the young married woman of whom I have already given you some account. She commenced living in our family in March, 1850, just one year ago; and in the following July she was married to a member of my church, a very worthy and exemplary young man. About the middle of August she made known to me her determination to choose Christ as her portion; and from that time she gave us good reason to believe that she had turned her feet into the narrow way.

Two other females, Mr. Ireland says, the wives of pious young men connected with the station, have presented themselves as candidates for baptism; but he has thought it best to defer their reception to another time.

You have been informed, doubtless, that hostilities have again broken out in Kaffirland between the English and the native tribes, and that the Governor, Sir Harry Smith, has sent an order to the Lieutenant Governor of this colony for ten thousand Zulu warriors to go to his aid. The order was disregarded by the Zulu chiefs; and many fears are entertained that similar scenes will ere long be witnessed in this colony. The least evil which is to be feared from this movement, I think, will be to lessen the awe which has hitherto been attached to the English name and authority, and to awaken these hitherto harmless and inoffensive people to a consciousness of their power. They had become quite uneasy before this summons was issued, in consequence of the tax which has been exacted from them for the past two years.

The intelligence communicated in the preceding paragraph will be received in this country with profound regret; especially if it is taken in connection with the very unsatisfactory state of the Kaffir war. But let us hope and pray that the God of missions will preserve the Zulus from being involved in this lamentable contest.

Sandwich Islands.

MR. BOND'S REPORT FOR 1850.

Temporal Prosperity—Liberality.

IN submitting a brief report of missionary operations at Kohala for 1850, Mr. Bond says that the temporal affairs of the people in his district have been prosperous. In this particular there seems to have been a very remarkable change. "A market accessible to the larger part of the population, though with difficulty, has afforded a channel for the disposal of any amount of produce, and has operated as a constant and wholesome stimulus to labor throughout the district. That good will result from the quickened industry of the natives, cannot be doubted; even though here, as in all other lands, the increase of wealth for a season causes a large measure of evil to be mixed with the good." One important result of this improved condition of the temporal affairs of the natives, Mr. Bond says, is the purchase of land in fee simple for individual improvement; "a result which, with God's bless-

ing, is to confer future and very essential benefits upon individuals and upon the nation."

During the first half of the year sickness prevailed extensively, and two hundred died before the end of June. Since that time the mortality has been decidedly less. Mr. Bond's labors have been much interrupted in various ways; and the want of a meeting-house at the station has been a very serious hinderance to the progress of the gospel. In fact, the state of his people has been such as to occasion profound sorrow and regret on his part. Turning from the more repulsive aspect of his field, however, he says:

But it is pleasant, amid all the unfavorable indications, to record the fact, that whilst so earnestly engaged in seeking the things of this world, those who bear the Christian name have not ceased to remember that the claims of their Lord and Master were still upon themselves and upon their acquisitions. The contributions of this church for the advancement of Christ's kingdom, during the year, have amounted to eight hundred dollars in cash. The larger part of this sum has been given to aid in the re-erection of our house of worship. And, in passing, it may be remarked that a comparison of this sum, with the sixty dollars contributed in 1844 for the erection of our now prostrate sanctuary, which was then regarded as quite equal to the ability of the people, may afford a clue to a correct estimate of the changed condition of our temporal affairs since the last named year.

Efforts to rebuild the Church.

In my last report mention was made of the loss of our house of worship, and also of plans for its speedy re-erection. To what was then said, little can be added now. Not a stone of the house is yet laid! We have had enough of plans; but hitherto they have all proved human, and not divine. God has put them all to nought. He has sent disease and death, floods and tempests, snatching from our grasp the limestone which had been obtained, piece by piece, from three and four fathoms' depth of water, with extreme labor, and in the most inclement season of the year, all to teach us, what we ought always to have remembered, and what I trust we shall never forget hereafter, that it is of himself, and not of man, to will and to work. What he has in infinite wisdom willed, and shall deign to accomplish for us, through our own instrumentality or that of others, he in his own good way will

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surely indicate. Meantime we shall endeavor to complete the gathering of our materials, and proceed as his providence may direct to rear the walls of a new house for his praise and glory.

We may not fail to record, in this connection, the lovingkindness of God to us-ward, the more remarkable when compared with the adverse dealings previously noticed. Whilst thwarting the execution of our purposes here, he has stirred the hearts of many friends of Zion and of us to remember us in our adversity, and to show their sympathy by imparting generously of their substance for our relief. Without the slightest intentional hint of any desire for extraneous aid, it has freely come to us, from different parts of the Islands, from New York, and from portions of New England. To what extent assistance has been given, I am unable now to say; as we have received no advices of the amount to be expected from the United States. But however large that amount may prove to be, certainly no demonstrations of sympathy in our calamity have fallen more delightfully upon our ears, or come home with a warmer welcome to our hearts, and none will be more affectionately or gratefully garnered in the store-house of memory, than those which have reached us from some of our sister Hawaiian churches. May the Lord restore their seasonable and fraternal well-wishings, embodied in their well-doings, into their bosoms a thousand fold!

LETTER FROM MR. COAN, APRIL 29, 1851.

Improvement—Temperance—Schools.

MR. COAN is still permitted to write from Hilo in a cheerful and hopeful strain. According to his report the Hawaiians are manifestly advancing in civilization. To say nothing of changes in houses, furniture, dress, husbandry, &c., roads and bridges are becoming every year more common and better; and though there are many obstacles to be encountered in multiplying the facilities of intercommunication, the patience of the people thus far has not failed. Four sugar plantations, he says, are cultivated in Hilo; and others are to be commenced at an early day. Many tons of coffee are also raised, and the quantity is rapidly increasing. The past year, moreover, has been remarkably healthy in Hilo.

We have no legalized grogeries at Hilo; and yet we are not entirely free from intemperance. We have beer

stalls, where poor sailors are beguiled, and too often maddened, by the concealed adder's poison. Some of our merchants also sell alcohol in the form of bitters, "pain killers," tinctures, essences, cosmetics, &c.; and sailors and vagabonds often buy these mixtures, thus evading the law, and at the same time gratifying an all-devouring thirst for brutalizing stimulants. But this evil is confined almost exclusively to foreigners; and yet there is danger that it will infect the natives. It is remarkable how the Lord preserves this people from that burning curse. I have spent sixteen years in constant intercourse with the Hawaiians; and yet I have never seen a drunken native. Not that natives do not now and then fall under the power of this temptation; but the cases are comparatively so few, that no one has fallen under my observation.

A number of meeting-houses have been built or repaired during the year, four of which are of rough stone. The amount expended in this way, including labor, materials, &c. is about two thousand dollars.

The common schools appear to be improving. The school-houses are more suitable; the teachers are better paid; and books are more abundantly supplied. "All the children of a proper age are enrolled and brought under a course of instruction." "Besides the flourishing institution at Hilo," Mr. Coan says, "conducted by Mr. Lyman, and the interesting school for half-castes under the care of Mrs. Wetmore, a prosperous select school for boys is now taught by a graduate of Lahainaluna; so that we now have seven schools in daily operation within a mile of us, numbering in all nearly four hundred scholars."

Popery—Benevolence.

Romanism languishes. Many forsake its ranks, and but few join them. Most of their meeting-houses in Hilo and Puna are fallen or blown down; and there does not seem to be sufficient energy to rebuild them. Nothing but foreign friends, and foreign interference, can give popery even the semblance of success. The schools are nearly all prostrate. Only two or three in all Hilo and Puna are in operation; and these are inefficient. Two teachers left the Roman Catholics, with nearly all their scholars, and came over to us. The immediate cause of this was, that the priest threatened the teachers for using our school books, and especially the Bible. Two priests are located here; and they often speak as if sure of a final triumph. Their hopes

and fears evidently rise and fall with the success or defeat of French diplomacy and French arms. Let us trust alone in the name of the Lord our God.

Mr. Coan has met with great encouragement on his tours. The congregations have been full and attentive; and many have been received into the fold of Christ. "The Sabbath schools, both for children and adults, have been full and well maintained during the year. They have, in fact, exhibited more vigor and life than in former years. Many of the children have been among the inquirers; and some, we trust, have passed from death to life."

The following statement is valuable. "The contributions to foreign objects of benevolence," Mr. Coan says, "have exceeded those of any former year. The nominal value of the whole is about one thousand dollars. The real or cash value is eight hundred and twenty dollars. Of this, one hundred dollars have been given to the American Bible Society; fifty dollars to the American Temperance Union; fifty dollars to the American and Foreign Christian Union; and six hundred and twenty dollars to the American Board."

The Church.

The church has been peaceful and harmonious. Comparatively little discipline has been called for; while some portions of the church have been active and spiritual; and many of the members have seemed to grow in grace and to enjoy the presence of God. Revival influences have been experienced at several of the out-stations. A number of backsliders have been restored; many slumberers have been aroused; and many of the strong and clean-handed have waxed stronger in the work of the Lord.

Every successive year adds confirming testimony that hundreds and, as we trust, thousands of this people have been born of the Spirit. The Lord hath done great things for us! He has confirmed the faith and strengthened the hearts of many. He is taking out of these Gentiles a people for his praise.

Still we are called to weep over the coldness, the ignorance, the sensuality, the hypocrisy, and the apostasy of some from whom we had hoped better things. We are made to feel that the utmost zeal and vigilance and scrutiny of man cannot secure a spotless church on earth. We fall immeasurably below the standard of duty prescribed in the gospel, and far below that erected in our own resolutions. Some of us are like the Galatians, some like the Laodiceans, some

like the Corinthians, and some like Israel in the wilderness. Still we are blessed with many true Israelites, many wrestling Jacobas, many lively stones, many who are called and chosen and faithful, many who are of the household of faith, and who belong to the royal priesthood, many sheep whom the good Shepherd will bring with him, many sons whom the Captain of our salvation will prepare unto glory!

The number admitted to the church during the year under review is reported at one hundred and sixty-nine.

Dakotas.

OBITUARY NOTICE OF MR. HOPKINS.

THE number of deaths which have recently occurred among our missionary brethren is very unusual. Dr. Smith died at Aintab, June 3; Mr. Richards closed his brief career at sea, June 5; Mr. Buttrick slept in Jesus at Dwight, June 8; and Mr. Hopkins was drowned at Traverse des Sioux, July 4. In thirty-one days, therefore, four ordained laborers were called from the toils and trials of an earthly service to the rest which remaineth for the people of God.

Early in the morning of July 4, Mr. Hopkins repaired to the St. Peters for the purpose of bathing. His family were expecting his return in a short time; but he came not again! It is supposed that he went, unexpectedly and accidentally, into deep water, and that, being unable to swim, he could not regain the shore. "His body was searched for diligently during two days," Mr. Riggs says, "both by the whites who had assembled here on account of the expected treaty, and by the Indians. On Monday (July 7) it was found, having been caught in a seine which had been thrown across the river for this purpose. His family and friends desire to remember with thankfulness the unwearied efforts which were made to recover his remains by Governor Ramsey, Hon. H. H. Sibley, Mr. Chute, and other non-resident gentlemen, and also by Mr. A. Graham, a near neighbor, and Mazatha, the chief of this village. The kind sympathy manifested by these and other white persons, as well as by the Indians of this place generally, has tended greatly to lessen the burden of the trial."

Since Mr. Hopkins joined the Dakota mission, he has generally resided at Traverse des Sioux. He has been much tried by the barrenness of the field, and the apparent unprofitableness of his efforts; but he has remained at his post, in the hope that a brighter day would at length dawn upon the people in whose behalf he was laboring. Though he has been removed from this world in

the twinkling of an eye, his friends love to remember that he had a faith which raised him above the fear of death.

As Dr. Williamson knew our departed brother from childhood, he has had peculiar advantages for preparing a sketch of his life. It is for this reason that he has written the notice which follows.

Robert Hopkins was born in Union, Brown County, Ohio, May 23, 1816. As he was the child of pious parents, he was instructed in the doctrines and duties of Christianity; and, having at an early age felt their power, he testified his determination to serve the Lord by uniting with the church of which his grandfather was pastor. He had such advantages of education as the best common schools of Ohio afforded; but, at that time, little was taught except spelling, reading, writing and arithmetic. At an early age he evinced a strong and discriminating mind; and some of his friends were desirous that he should receive a liberal education; but he objected, not (as was supposed at the time) from any aversion to study, or to leaving home, but because he thought his father needed his labors in maintaining the family. Subsequently, when he thought his father could dispense with his services, he determined, by his own exertions, to qualify himself for preaching the gospel. To this end he labored industriously, until he had earned a small sum of money; when he commenced the acquisition of the Latin language. For several years he pursued his studies at Hillsborough, about thirty miles from his father's. There he hired a room, in which he studied and prepared his food, consisting chiefly of corn bread.

But though he was willing, for the sake of obtaining an education speedily, to live on bread and water, he was not willing to defer doing good, as too many do, till his education should be completed. Seeing a number of colored children about the village, growing up in ignorance and vice because they were excluded from all the public schools, and their parents lacked the means or inclination to employ a teacher, he invited them to his room, procured books for them, and devoted a portion of his time to teaching them to read. Having in this way secured their confidence and that of their parents, he was enabled, after a short time, to assemble a considerable number of them on the Sabbath for religious instruction. The success of his efforts gained for him the respect

of many citizens, some of whom had been at first disposed to look on him as a laborer with contempt.

Though possessed of a good constitution, hard study and a meagre diet impaired his health. Leaving Hillsborough, he engaged in manual labor, as his strength would admit, till his health was sufficiently restored to allow him to resume his studies, when he went to South Hanover College, Indiana. While pursuing his studies in this institution, he paid for his board by the labor of his hands, and his friends furnished him with clothes. But this excessive exertion of mind and body again impaired his health, and thus compelled him to leave college with his classical studies incomplete.

Mr. Hopkins had for several years felt an interest in the Dakotas; and, hearing from Mr. Riggs (then in Ohio) a particular account of them, and of the state of the mission among them, he determined to devote his life and energies to laboring for their benefit. His health began to improve as soon as he left his studies. The following winter he devoted to the study of theology, under the direction of his grandfather; and next spring he and his wife joined our mission. In May, 1847, he was licensed to preach the gospel; and in September, 1848, he was ordained a missionary.

His perceptive powers were not above mediocrity; indeed, I think they were rather below the average. Hence he acquired certain kinds of knowledge with difficulty; but his memory was retentive, and his judgment was remarkably sound and strong. He manifested little or no fondness for arguing, and spent less time in this way than most men; yet he was remarkable for skill in detecting any fallacy in an argument, as well as the clearness and kindness with which he would point it out.

As he spent the early part of his life in hard labor, among farmers remarkable for blunt honesty and independence, he partook of the same spirit, and scorned all guile and deception. As he had never associated much with polished society, the first impression which he made on strangers was not always favorable. But no good man could be much acquainted with him without loving him. His piety was an intelligent, living, active principle. A strong desire to do good to his fellow men was governed by a determination in all things to obey God. When he knew what was duty, I suppose he never hesitated to do it.

From the time he was first licensed to preach the gospel, he ever manifested a strong desire to be engaged in his chosen work; and when he could have no congregation at home, he would walk twenty miles or more in the winter to a camp of a few families of Indians on Saturday, remain with them over the Sabbath, with such accommodations as they could afford, preaching to two, three or half a dozen of them, and return on Monday, wading through the snow, and sometimes through ice water nearly to his neck.

He was characterized by great earnestness. His passions and affections were strong; so much so that they often

impaired his appetite and strength. When matters of great interest were discussed in our mission meetings, he was sometimes so prostrated, that it was necessary for him, though on other occasions the strongest among us, to go into another room and lie down. Closely connected with this earnestness and these strong passions, was the greatest defect of his character, a lack of prudence or caution. This was, in one sense, the occasion of his death. But his work was done, and his Master saw fit in this way to call him to his rest. And we doubt not he was ready, though he knew not the hour in which his Lord was to come.

Proceedings of other Societies.

Foreign.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE anniversary of this society was held at Exeter Hall, London, on the 7th of May; Lord Ashley, the President, being in the chair. After the reading of Isaiah lv. by Rev. G. Browne, one of the Secretaries, and an address by Lord Ashley, the report was submitted to the meeting. In regard to the foreign operations of the society, it appears that M. de Pressensé issued during the last year 109,210 copies of the Scriptures; the French and Foreign Bible Society, after deducting 15,000 copies sold to the British Society, 52,849; the Protestant Bible Society of Paris, 6,535, and a grant has been made to it of 500 Bibles for the use of schools. In Belgium, Holland, and the northern parts of Germany, Mr. Tiddy issued 85,534, irrespective of 15,936 forwarded to different societies or agencies; and there have been sent from this country, for the depots at Brussels and Cologne, 2,033 Bibles and 2,520 Testaments, in English, French, German, &c. A gratifying report has been received from the Society's agent in Germany, Dr. Pinkerton, whose issues amounted to nearly 71,000. The issues from the eleven depots in Switzerland, by Lieut. Graydon, have been nearly 1,000 copies more than last year, amounting to 6,006, in return for which he received and remitted 7,064 francs. The Geneva committee have disposed of 3,594 copies, from November, 1848, to the end of December, 1850. In Italy the work of the Society has been chiefly confined to the northern parts, more especially to Piedmont and Lombardy. At Milan the authorities, particularly the military

authorities, have allowed the introduction of the Scriptures; and 8,914 copies have been disposed of, principally through the booksellers. This elicited an address of "the Bishops of the Ecclesiastical Province of Lombardy, assembled in special conference at Milan," which deplored the success of the Society, and "warned the faithful against the wily machination of the enemies of the faith." Notwithstanding this, 11,251 copies of the Scriptures have been disposed of in Lombardy and the Sardinian territories, 68,000 of the Italian version have been put to press, and 20,047 sent to Italy. The report further stated that 3,642 copies of the Italian New Testament, printed in behalf of the society at Rome, have passed into the hands of the papal government, who have paid back the full amount of their cost. Mr. Elsner of Berlin, whose distributions among the troops of Prussia has now amounted to above 335,000 copies, received supplies last year of 2,600 copies. The agency at Stockholm have issued 50,667, and at Christiana 6,876 copies. The Schleswig Holstein Bible Society reports an issue of 6,570 Bibles and Testaments in two years, in the two Duchies. The St. Petersburg's agency issued last year 27,633; and Mr. Melville, of Odessa, issued 5,652 copies. From the depot at Malta 12,655 copies have been issued, and from the depot at Athens 1,338. The Scriptures are now printed in one volume in modern Greek, and the New Testament is given freely to the schools. The issues from Smyrna and Constantinople have been 10,325 copies. The circulation of the auxiliary at Calcutta was 29,892. The revised translation of the New Testament into Chinese was brought to a close on the 24th of July last.

In speaking of the domestic operations, after mentioning the acceptance of the presidency by Lord Ashley, the appointment of the Rev. John Collinson, Vicar of Swanbourne, as Clerical Secretary, the report referred to the funds of the society. The entire receipts of the year ending March 31st, 1851, amounted to 103,330*l.* 2*s.* 8*d.*, being an increase of 11,695*l.* 10*s.* 1*d.* on those of last year. The receipts applicable to the general purposes of the Society amounted to 53,795*l.* 7*s.* 10*d.*, including 33,895*l.* 0*s.* 10*d.* free contributions from auxiliary societies. The amount received for Bibles and Testaments was 49,534*l.* 14*s.* 10*d.* The issues of the Society for the year are as follows:—From the depot at home 788,073; from depots abroad 349,544; total 1,137,617. The total issues of the Society now amount to 24,247,667 copies. The expenditure during the past year has amounted to 103,543*l.* 10*s.* 10*d.*, being 6,297*l.* 8*s.* 10*d.* over the previous year. The Society is under engagements to the extent of 61,532*l.* 2*s.*

MISSIONS OF THE SCOTCH FREE CHURCH.

At the recent meeting of the General Assembly of the Scotch Free Church, the Convener of the Jewish Committee, Rev. Moody Stuart, presented a report, from which it appears that the amount received for the promotion of this Scheme during the previous year was £5,671 12*s.* 9*d.*; while the expenditure has been £4,646 5*s.* 10*d.* A debt of £3,263 13*s.* 9*d.* still remains. The number of missionaries is seven, five of them being from Scotland. Four stations are occupied, namely, Amsterdam, Lemberg, Pesth and Constantinople. The missionary at Amsterdam has encountered much opposition among the twenty thousand Jews of that city: but the Word is listened to by an increasing congregation; three have received baptism during the year; and the school, though in its infancy, is regarded as hopeful. The labors of Mr. Edward at Lemberg have been prosecuted with diligence, yet with many fears in regard to their continued toleration; and "the mission is at this moment both exceedingly precarious and exceedingly promising." The senior missionary at Pesth says that "no year has been so signally blessed as the past." Two Christian families have been admitted to the church. The school "has made most rapid progress," the number of pupils having reached two hundred and fifty. The labors of Jewish colporteurs "have been crowned with increased and amazing success." Mr. Allan has been obliged to abandon Constantinople, on account of impaired health. The efforts of the missionaries in this city are directed to the German and Spanish Jews. The number of German Jews who have joined the church, is seventeen. These sustain a weekly prayer-meeting, and contribute to the Assembly's India mission. Several schools

have been established, and they appear to be accomplishing an important work. In concluding their report the Committee say that they "cannot but feel that this mission to Israel, which the Lord signally honored at first, and the growth of which was partially arrested for a season, is now striking its roots, and spreading forth its branches again, with the fair promise of being more abundantly fruitful than ever. In all the stations there is more work than can be overtaken."

The Convener of the Foreign Mission Committee, Rev. Mr. Tweedie, submitted a report, exhibiting the income and expenditure, as also the state of the different missions. The contributions during the past year were £9,493 4*s.* 2*d.*; dividends £124 13*s.* 9*d.*; contributions for buildings at Madras, Bombay, and Calcutta, £5,863 6*s.* 9*d.*; balance from last account £1,813 1*s.* 1*d.* The payments were £6,812 18*s.* 5*d.* for the salaries of missionaries; £756 14*s.* for travelling expenses and outfit of missionaries, &c.; £1,180 15*s.* 8*d.* for the Cape of Good Hope and Caffria; £3,673 19*s.* 2*d.* for mission buildings; £307 11*s.* 8*d.* for general charges; £103 0*s.* 6*d.* for office expenses, &c. The balance on hand amounted to £4,229 16*s.* 8*d.* Of this amount, however, only £339 9*s.* 7*d.* belonged to the general fund.

In speaking of the stations in India, the Convener begins with Calcutta. Here, as at Madras and Bombay, the efforts of the Committee are largely directed to its flourishing schools. The number of pupils reported in the Central Institution is 1,328; at Chinsurah, 740; at Bansheria, 204; at Culna, 200; in the female schools, 184; in Behari Sal's day school, 154. And the number can be increased indefinitely. Some interesting cases of baptism have occurred. One Mohammedan has been admitted to the church. Three natives have been licensed to preach the gospel; and five others have been set apart to the office of probationary catechists. The schools under the care of the Madras mission are found in the city of Madras, in Conjeveram, Chingleput, &c., and contain nearly two thousand pupils, about one-fourth of whom are girls. The other labors of this mission are encouraging. Large congregations of Hindoos and Mohammedans have listened to the Word. In the schools at Bombay 1,224 pupils are reported as having attended the last examination, an occasion of "joy to all the friends of India who were present." Missionary itinerating has been prosecuted with encouraging success. Rev. Hormazdji Pestonji and Rev. D. Nauroji have spent much time in these labors. Some additions have been made to the church. At Poonah Mr. Mitchell is abundant in his efforts to extend the blessings of the gospel. He is assisted herein by several native Christians. The number of English communicants is about thirty, of natives twenty-

seven. In the four schools there are 509 pupils, of whom 115 are in the English Institution. The schools at Nagpoor have 310 pupils, the eldest of whom are generally favorable to Christianity, though unconverted. Of the infant church a hopeful account is given. One of the members expends a ninth of his income for missionary objects. The region around Nagpoor is represented as "ready for the spiritual harvest."

The efforts of the Foreign Mission Committee in Africa are now confined to Kaffraria, the mission at Cape Town having been discontinued. Dr. Macfarlane submitted a report on the prospect of the mission among the Kaffirs. At all the stations, one year ago, the operations of the Committee were proceeding quietly and successfully. But the recent war between the English and the natives has raged around each of these points, and caused the sacrifice of a very considerable amount of property. "Burnshill is the very centre of the battle-field, and its missionary buildings have again been burned to the ground. Mr. M'Diarmid, the missionary, got early information of what was to happen, and he and his family escaped, and are now in King William's Town. Pirrie was also exposed, and Mr. Ross and his family sought refuge in the same place, where they also remain; and the buildings at Pirrie have since been burned. At Lovedale, the seminary buildings were put into a posture of defence, and in them the brethren at Lovedale, with their families and other Christian families at the station, found refuge. Kaffir huts were erected under cover of the seminary, and the native families slept in these, having the seminary to retire into in the event of being attacked. Those in the seminary had for a length of time to remain under arms every night; and, looking as from a watch-tower, they saw villages and hamlets blazing under the fire of the enemy, which they counted on reaching themselves night after night. The battle fought on the 21st of January was immediately under their eye. The loss on the side of the Kaffirs must have been considerable, as seventy of their dead bodies were counted on the field, besides the wounded." The report adds, however, "Fierce as were the attacks of the Kaffirs, they seem to have respected the missionaries and their stations. The buildings at Burnshill and Pirrie were destroyed only when deserted, and might be destroyed to prevent them from being occupied by the military. And they certainly abstained from attacking the seminary, when they might have done so with advantage. On two several occasions they presented themselves on the slope of the hill overlooking the seminary; and yet on neither occasion did they offer violence to any. On one of these they approached so near as to ride and hold a conference with a party sent to meet them; they spoke of the missionaries and their

people as not men of blood, and only wished that they would remove further from the seat of war, probably finding that they were in their way. But they neither did harm, nor did they threaten." The missionaries are confident that the Kaffirs will be overpowered in this contest; and they think it likely that large bodies of Fingoes, and perhaps Zulus, will be settled in another portion of the Kaffir territory.

CHURCH OF SCOTLAND MISSIONS.

At the meeting of the General Assembly of the Church of Scotland, held in May last, the Convener of the Jewish Committee, Dr. Crawford, submitted a report which showed that five stations are occupied at the present time. The missionary at Cochim (India) has had some fruit of his labors, more especially among the heathens, sixteen of whom have received baptism during the year. At a recent communion thirty-four natives participated in the privileges of the believer. A Portuguese Indian has renounced popery in a public manner; and two Syrian priests acknowledge the errors of their church, and express a desire to teach henceforth a pure gospel. There are eleven schools for Hindoo children, containing four hundred and sixty-seven pupils. Among the Jews there has been less success, though there is no reason for discouragement. In six schools for the children of Black Jews, there are one hundred and ten pupils; and the way seems to be opening for more effort in behalf of the White Jews. Two persons have been baptized in London, one a brother of Rev. Mr. Douglas, who was the missionary at the beginning of the year. "Three years before, they had knelt together in a foreign land, with prayer to the God of Israel that if Jesus were indeed his Son, the great Prophet and Savior that was to come, he would mercifully reveal him to every doubting and troubled mind. And parting at that time, the missionary to his labors in England, and the merchant to his speculations in France, their next meeting in London was rendered inexpressibly joyful by the announcement from the inquirer, that their petition had been heard, and that he could hold out no longer against the conviction, that he whom their forefathers crucified, was both Lord and Christ." At Karlsruhe (Germany) the missionary is well received by the Hebrew population; and the same is true of the neighboring villages. Some are accustomed to meet to hear expositions of the Word. A few have received baptism, one during the last year. Since the previous report, operations have been commenced in Hesse Darmstadt and Wurzburg in favorable circumstances. The income for the year has been £2,792 17 10; and the expenditure £2,057 19 5. The Convener of the Foreign Committee, Dr.

Macfarlane, presented a report of the missionary efforts of the Church of Scotland at Bombay, Madras, and Calcutta. These efforts are mainly educational. The institutions at Bombay and Madras have each about four hundred pupils; but the former has suffered, to some extent, for want of an adequate supply of European laborers. At Calcutta there is a very large institution, the number of scholars at a late examination having been about one thousand. The Committee speak in strong terms of the ability and zeal of the missionaries in this important city; and a rich harvest is anticipated as the result of their labors. The income of this Scheme has been £4,346 7 5; and the expenditure has been £3,334 10 7, of which sum £3,038 11 5 have been disbursed for the missionary establishments in India.

BERLIN MISSIONARY SOCIETY.

FROM the report just published by the Committee of this society, it appears that its receipts during the last year amounted to 24,469 Th., showing an advance upon those of the previous year of 4,076 Th. The expenditures have been 23,350 Th. Of this sum 17,470 Th. were paid for the missionary stations; 1,897 Th. for the seminary; 1,781 Th. for outfit and passage money; and 2,300 Th. for general expenses.

The operations of the society are in different parts of South Africa, as will appear from the following table.

Stations.	No. Laborers.	No. bapt. persons.	Can. for baptism.	Chil. in schools.
Zoar,	1 ord. and mar.	600		340
Bethel,	1 ord. 1 cat. both m.	43	2	35
Itemba,	2 ord. and mar.	14	2	10
Bethany,	2 ord. 1 mar.	80	20	50
Pniel,	1 ord. 1 cat. both m.	60	7	60
Platberg,	3 ord. 2 mar.	70	4	
Saron,	1 ord. and mar.	8	65	30
Emmaus,	1 ord. 1 cat. both m.	4	10	
New Germany,	1 ord. and mar.			20

Of the preceding stations, Zoar is in the Cape Colony; Bethel and Itemba in Kaffirland; Bethany, Pniel, Platberg and Saron in Korunnaland; Emmaus and New Germany in the Natal district. Emmaus lies at the foot of Dragon Mountain; and New Germany is about two and a half hours from the sea, and not far from the Umgeni.

The most important event in the history of Zoar, during the last year, has been the erection of a church at very considerable expense, a part of which was defrayed by contributions made in Europe. For the first six months of 1850, the missionaries in Kaffirland rejoiced in the quiet prosecution of their labors; but the recent war between the natives and the English has deranged and interrupted their plans and efforts. At the several stations in Korunnaland there has

been less encouragement than could have been wished, owing to the disputes and conflicts that are so frequent among the inhabitants. At Bethany, however, the number of the baptized has advanced from forty-seven to eighty-six since the previous report. The missionaries at Emmaus have had some success. New Germany is a German settlement; and the missionary divides his labors between his own countrymen and the surrounding natives. His efforts are reported as not in vain in the Lord.

NORTH GERMAN MISSIONARY SOCIETY.

THIS society has of late been weakened by the confessional controversies prevailing in Germany at the present time. In consequence of its diminished receipts, its India mission was transferred, a few months since, to the Foreign Missionary Society of the Evangelical Lutheran Church in the United States; and its prospects appeared dark and unpromising. Last autumn, however, the direction of its affairs was removed from Hamburg to Bremen, where one of the auxiliaries of the society, known as the Bremen Union, assumed this responsibility. The Committee have entered upon their labors with zeal and courage; and they find themselves sustained by the sympathy and co-operation of many warm friends of missions in northern Germany.

The society has two missions, one in West Africa, and one in New Zealand; though the former at present has only a nominal existence. Last year there were three laborers at Peki, five days' journey from the coast, and not far from Akropong; but Mr Wolf, a converted Romanist of Bingen, felt constrained to embark for Europe on account of his impaired health. He died just as the steamboat in which he had taken passage from London, came to anchor at Hamburg. His fellow laborers, Messrs. Groth and Quinius, have also returned to Europe. But the Committee have resolved to resume their operations at Peki, with the divine blessing; and they propose to occupy it with three ordained missionaries. An arrangement has been made with the Basle Missionary Society, by which they are to assist each other in their efforts to evangelize the natives of West Africa. Both societies hope to advance into the interior at some future day, the Bremen Committee having Dahomey in their eye, and the Basle Committee Ashantee.

The North German Missionary Society sent out four missionaries to New Zealand in 1842; and they arrived at Port Nelson in June, 1843. One of the four has since returned on account of ill health. Another has taken the oversight of a congregation of Germans in Port Nelson. The remaining two, Wohlers and Riemenschneider, have since been engaged in the appropriate work of a missionary. The former is stationed on the

island of Ruapuki, between the two large islands, where he finds much to cheer him in his labors. The latter is in Taranaki, a district on the southwest coast of the northern island, which has a population of eight hundred or one thousand. A part of the natives, however, are under the care of the Church Missionary Society.

Domestic.

AMERICAN INDIAN MISSION ASSOCIATION.

THIS society held its annual meeting at Louisville, Kentucky, April 10. The report states that the income of the past year has been \$20,245 63. This sum included, however, \$3,850 received from the United States Government, \$2,900 from the Choctaw Nation, and a balance at the commencement of the year, amounting to \$925 26. The expenditures were \$19,813 77. Of this sum \$15,570 53 were paid for the missions and schools, \$1,608 16 for agencies, \$1,269 08 for miscellaneous expenses; and \$1,366 were received by the Corresponding Secretary. The Indian Advocate, the organ of the society, has a circulation of four thousand. It is proposed to commence a mission among the Pueblos of New Mexico at an early day.

CHOCTAWS.

Armstrong Academy.—Rev. R. D. Potts, Rev. P. P. Brown; Mrs. Potts, Mrs. Brown, Miss Chenoweth, Miss Davis, female assistants; B. M. Worcester, native assistant.

Canadian River.—Rev. Joseph Smedley; Peter Folsom, native assistant.

The past year is regarded as the brightest in the history of Armstrong Academy. Seventy-four have been added to the church at that station by baptism; and the school has been prosperous, the number of pupils being sixty-seven. At Canadian River the interest has been "steadily progressing."

CREEKS.

North York Town.—Rev. S. Wallace; Mrs. Wallace, female assistant; Rev. Chilly McIntosh, William McIntosh, native assistants.

Creek Agency.—Rev. H. F. Buckner; Mrs. Buckner, female assistant; Rev. D. N. McIntosh, Rev. James Perryman, Lewis McIntosh, and Jacob, native assistants.

The missionary at North York Town speaks hopefully of his field; and a number of persons have been received into the church. A small day school has been taught. From the other station the reports are of "the most cheering character," the number of baptisms having been one hundred and seventy-eight.

WEAHS AND MIAMIENS.

Rev. D. Lykins; Mrs. Lykins, Miss S. A. Osgood, Miss S. G. Simmerwell, female assistants.

The report of the Committee on Indian Affairs speaks highly of this mission. A school is

sustained, which appears to be flourishing. Meetings have been well attended, though there has been nothing like a revival. The Miami Manual Labor School, heretofore under the management of the Roman Catholics, has been tendered to the society and accepted.

PUTAWATOMIES.

Dr. J. Lykins, Rev. B. W. Sanders, Rev. J. M. Ashburn; Robert Simmerwell, Miss Eliza McCoy, Mrs. Sanders, Mrs. Ashburn, Mrs. Simmerwell, assistants.

This mission has been obliged to contend with many difficulties; but their prospects have become more encouraging. The school has more than seventy pupils, and the number is increasing. No special success has followed the other efforts of the missionaries.

RECAPITULATION.

Missions,	4
Stations,	6
Missionaries and assistants,	33
Churches,	19
Baptisms,	583
Pupils in schools,	177
Communicants,	1,320

AMERICAN EPISCOPAL MISSIONS.

THE Board of Missions of the Protestant Episcopal Church in the United States held its annual meeting in New York on the 24th of June. From the report of the Foreign Committee, presented by Rev. J. W. Cooke, the Secretary and General Agent, it appears that their receipts for the year ending June 15, 1851, were \$37,702 19. Of this amount \$879 24 were contributed especially for the Greek mission; \$7,347 33 for the China mission; \$6,247 07 for the Africa mission; \$12 91 for the Constantinople mission. The sum of \$3,945 96 was given for "specific objects," such as the Cape Palmas Church Fund, Athens Bread Fund, \$1,200 having been received from the American Bible Society, &c. The expenditures of the year were \$39,120 90. The payments for the Greek mission were \$3,146 49; for the China mission \$11,299 93; for the Africa mission \$14,226 77; for the Constantinople mission \$313 50. The home expenses were \$3,487 44.

The foreign operations of this Board are at present confined to three points; namely, Athens, the neighborhood of Cape Palmas, and Shanghai. Since the resignation of Bishop Southgate last fall, nothing has been attempted in Western Asia; but the Committee have not decided what course they shall hereafter pursue in regard to this field.

GREEK.

Rev. John H. Hill; Mrs. Hill, Miss Baldwin, assistants; several Greek teachers.

"It is now twenty years," the Committee say, "since the establishment of this mission, which, with God's blessing, has quietly and steadily dif-

fused throughout Greece the inestimable blessings of female Christian education." The annual examination of the schools in July, 1850, gave the teachers great satisfaction. At the end of the summer vacation, the pupils assembled again in favorable circumstances. No statistics of the schools are given.

WEST AFRICA.

Right Rev. John Payne, D. D., Missionary Bishop; Rev. Edmund W. Hening, Rev. Jacob Rambo, Rev. C. Cohen Hoffman, Mrs. Payne, Mrs. Hening, Miss Williford, assistants; Mr. and Mrs. J. T. Gibson, Mrs. Thomson, teachers; several native teachers.

The Vestry of Trinity Church, New York, have given \$5,000 towards the endowment of this episcopate. For the erection of St. Mark's Church in Cape Palmas, \$1,886 49 have been paid; and \$1,000 more will be wanted. A church is needed at Cavalla; and \$2,786 53 have been contributed for its erection. It is to be regretted that the statistics of this mission are incomplete. The brethren laboring there, however, are evidently much encouraged. One of them says: "It is true the heathen are heathen still." "But they were never before generally, perhaps, such willing hearers of the gospel; never before treated the missionaries and their teachings and opinions with more deference than now; never before seemed so much like coming over, moved somewhat, I trust, by God's Spirit, *en masse* into the ranks of Christ as at this moment."

CHINA.

Right Rev. William J. Boone, D. D., Missionary Bishop; Rev. Edward W. Syle, Rev. Robert Nelson, Rev. Cleveland Keith; Mr. John T. Points, teacher; Misses Emma G. Jones, Mary J. Morse, Caroline P. Tenney, Lydia M. Fay, teachers; Chao Soodong, native catechist.

The Committee have been very anxious to send out several well qualified young men to this mission. At length they have secured the services of Mr. Nelson, who has been six years the rector of the church in Lexington, Virginia, and Mr. Keith, son of the late Professor Keith. Not less than twenty presbyters, the Committee say,

ought to be in this field. The mission has two places of public worship in Shanghai, one of which (Christ church) is committed to Mr. Syle, and the other (the school chapel) is in charge of Bishop Boone. In the latter there is a service twice each day. The whole number of adult baptisms from the beginning has been twenty; the number during the past year has been eleven. There are fifteen communicants at the present time. Nine persons are receiving instruction as candidates for baptism. One native was about to be ordained as a deacon. A boys' school, containing fifty pupils, has been sustained with much care and labor; but the results have been gratifying, some of the scholars having already asked and obtained admission to the fold of Christ. A school for girls was to be opened at an early day.

AMERICAN LUTHERAN MISSION.

THE Foreign Missionary Society of the Evangelical Lutheran Church in the United States commenced a mission among the Teloogeois of Southern India in 1842. The stations and laborers at the present time are as follows:

Guntoor.—Rev. Messrs. Gunn and Martz; Mrs. Gunn.

Guzal.—Rev. F. W. Heyer.

Ellore.—Rev. Mr. Gröning; Mrs. Gröning.

Rajamundry.—Rev. Mr. Heise.

The two last stations were commenced by the North German Missionary Society; but they have been recently transferred to the Lutherans in this country. Rev. William E. Snyder and Rev. William J. Cutter, with their wives, sailed from Boston on the 11th of August to join the mission.

At each of the stations churches have been organized; and a number of schools have been opened. Recent communications from the mission show that the brethren are encouraged by the aspect of their field; and there is most obviously room for a much larger missionary force.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

CEYLON.—Missionary operations were much deranged at Oodoville last winter by the cholera, the native free schools having been nearly or quite abandoned, and the Sabbath congregations having become very much reduced. Two of the boarding-school pupils died at their own houses. One of these, Naomi Egerton, was a

member of the church; the other, Ann Eliza Martin, was "too young to manifest any very decided character."

Under date of May 30, Mr. Spaulding reports the admission of Mary Seymour, Harriet Newell, Emma Hart Brewster, Ann Haldeman and Amanda Caldwell to the Oodoville church. All belong to the boarding-school.

Mr. W. W. Scudder says that the opposition

of the heathen to Christianity is becoming more and more active and malignant. "They have thus far looked upon the efforts of the missionaries with something akin to contempt; but they are beginning to open their eyes to the aggressive nature of Christianity, and to rouse themselves to some defence of their own system. They have established a printing press in Jaffna, and are issuing school books very much like those printed by us, but substituting the names of their gods for the only living and true God. They have schools also, for the support of which they collect funds systematically and efficiently."

Mr. Mills has sent a brief report of the Batticotta seminary for the term which commenced February 20, and closed May 22. Robert Bronk, of the Senior Class, took a dismission at the beginning of the term; and William Hamilton, of the Junior Class, was dismissed for immorality. As six teachers only are needed in the institution at the present time, Dana H. Clark has left, and entered the service of the Wesleyan mission.

AINTAH.—Mr. Dunmore has written a letter, dated June 10, in which he gives some additional particulars in regard to the death of Dr. Smith. The following extract shows the interest which our missionary brother had awakened.

During Dr. Smith's illness, men of all classes and sects manifested such anxiety for his recovery, as afforded ample proof of their high regard for him; while the native brethren showed the deepest sympathy, and a desire to do all in their power in his behalf. They were ready to watch by his side, night and day, and rendered us not a little aid. Some were wholly disqualified for business; so deeply were their hearts affected by the apprehension that he would be taken from them. And after he had become so feeble as to forbid their entering the room, it was truly affecting to see them coming in groups, at the earliest dawn of day, to inquire if there was any hope of his recovery. One of the brethren has since said that, being unable to sleep, he once arose in the middle of the night to pray; and he heard the voice of a neighbor, pleading with God that our departed brother might not be taken from them.

It was thought best on the whole to have the funeral service in the chapel. On Wednesday, the day after his death, at four o'clock in the afternoon, a psalm was read, and a prayer was offered in English at the house; and we then proceeded with the remains of our beloved friend to the place where his voice had so often and so recently been heard, proclaiming the truth as it is in Jesus. The chapel was crowded, and the roofs of the surrounding buildings were covered. Mr. Crane addressed the weeping audience from the words, "He, being dead, yet speaketh." There was abundant proof of the presence of grief-stricken hearts in gushing tears; and sobs were heard throughout the assembly. There were probably from six to seven hundred persons at this service; and nearly as many accompanied us to the grave. I scarcely ever saw in America a more quiet and solemn procession. All seemed to be awed by the sad event. In the Protestant burying-ground, by the side of his only child, are laid the remains of our dear departed brother.

SALONICA.—In a letter bearing date June 21, Mr. Parsons says: "The rabbies have apparently triumphed. When we opened our school on the last day of April, we were sure, as we thought, of three permanent scholars, enough to ride out the storm of anathemas; but it pleased the Lord to let the rabbies take all away. He has also permitted the attendance upon our preaching service to dwindle down to four, three, two and one; and last Saturday we had none."

SYRIA.—The following paragraph is from a letter of Mr. Whiting, dated June 4.

At our last communion in Beirut, May 18, we received to the fellowship of the church one individual on profession of his faith. This was a young man of the Maronite community, of very respectable connections, and holding an important position in society. He has already been mentioned to you (see Herald for August 1850, p. 258) as an enlightened and evangelical man; and he is regarded as truly pious by our native brethren. He is a man of rare intelligence, modesty and Christian zeal. He has encountered great opposition and reproach from the ecclesiastics, and also from his relatives and friends; but none of these things move him. His firmness, meekness, and earnest efforts to benefit others, are very pleasing. We cherish the hope that he will be a pillar in the church and a blessing to the land. At the previous communion, we had the satisfaction of admitting a young man who belonged to the first graduating class in the seminary at Abeh; and in every respect he was the first in his class. He is now a tutor in the seminary. Another young man, a member of the present Senior Class, was received into the church in January, together with a woman from Hasbeiya. Thus at each communion since the beginning of the present year, our little number has been increased by the addition of one or more persons on profession of their faith.

Home Proceedings.

CLOSE OF THE FINANCIAL YEAR.

THE income of the Board for the year ending July 31, 1851, from all sources, amounted to \$274,902 21; and the expenditures during the same period were \$284,830 56. As the debt on the 1st of August, 1850, was \$34,071 05, the balance against the treasury on the 1st of August, 1851, was \$43,999 40.

The income from donations and legacies has been \$23,576 69 greater than it was in the previous year; and the advance in the donations alone has been \$26,682 17.

ANNUAL MEETING OF THE BOARD.

THE Forty-second Annual Meeting of the American Board of Commissioners for Foreign Missions will be held at Portland, Maine, commencing Tuesday, September 9, at four o'clock in the afternoon. It is expected that the annual sermon will be preached by David H. Riddle, D. D., of Pittsburgh, Pennsylvania.

DONATIONS,

RECEIVED IN JULY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Alna, Cong. ch. and so.	10 00
Bucksport, m. c.	30 00
E. Sanguville, Miss N.	1 00
Falmouth, 1st par. m. c. 10; R. M.	
10;	30 00
Harrison, Cong. ch. and so.	10 00
Lewiston Falls, m. c. 21; la. cir.	
18.50; s. a. 23;	62 50
North Bridgton, m. c.	3 00
Portland, High-st. ch. and so. 274.46;	
m. c. 99.04; 3d ch. (of wh. fr. s. a.	
50;) 292.43; 3d do. m. c. 35.89;	621 89
Saccarappa, Miss J.	2 00
Temple, m. c. 2; W. S. 1; J. S. 1;	4 00
Yarmouth, Gent. 7.30; la. 51.70;	58 90—523 22
Kennebec co. Conf. of chs. B. Nason, Tr.	
Augusta, D. F. Potter,	10 60
Litchfield Corner, Cong. ch. m. c.	15 00—25 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Rev. J. W. Ellingwood, to	
cons. Mrs. ELIZABETH T. DANA	
an H. M. 100; Winter-st. cong.	
ch. m. c. 20;	130 00
Warren, Benev. so.	10 00—130 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Wells, 1st cong. ch. and so. wh. cons. Mrs.	
U. M. CUSHING an H. M.	100 00
	1,078 22
Abbot, Cong. ch. 2; Castine, gent. 50.47; m.	
c. 13.34; la. 36.19; wh. cons. BAZANUS	
D. GAY an H. M.; Eastport, Central cong.	
so. m. c. 30; Fryeburg, J. C. 10; Mrs. J. E.	
5; Mt. Desert, M. K. Kittredge, 30;	167 00
	1,245 22

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.	
Keene, Ch. and so. m. c.	3 00
Grafton co. Aux. So. W. W. Russell, Tr.	
Bath, Cong. so.	50 00
Bristol, m. c.	4 00
Littleton, Ch. and cong. 24; m. c.	
21.39; s. a. con. for sch. at Madu-	
ra, 4.71;	50 00
Plymouth, Cong. ch. and so. m. c.	81 85
W. Lebanon, m. c. 31; Rev. R. Case,	
10;	41 00—226 85
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Brookline, Cong. ch.	48 25
Goffstown, do.	39 86
Hudson, do.	3 65
Temple, Gent. 33.35; la. 16.15; m.	
c. 4.50;	54 00—138 77
Rockingham co. Conf. of chs. F. Grant, Tr.	
Exeter, 1st ch. and so. 6; 1st and 2d	
chs. m. c. 10.14;	16 14
Hampton, Ch. and so.	11 05
Portsmouth, R. Kittredge,	10 00
Stratham, B. F. C.	5 00—49 19
Stratford co. Conf. of chs. E. J. Lane, Tr.	
Farmington, Cong. ch. and so.	33 25
Meredith Bridge, do.	56 00—89 25
	500 06
Legacies.—Bedford, Sally Wallace, by Wil-	
ham Patten, Ex'r, 4; Keene, Mrs. M.	
Lamson, by C. Lamson, Ex'r, 50;	54 00
	554 06

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
Danville, Israel F. Dana, dec'd,	76 39
Peacham, Cong. ch. and so. 43.19;	
J. W. Chandler, 100;	143 19
St. Johnsbury, 1st cong. ch. and so.	
30; 3d do. m. c. 126.96;	146 96—366 54
Chittenden co. Aux. so. M. A. Seymour, Tr.	
Burlington, Cong. ch. m. c. 5.63;	
Mrs. E. W. Buell, 50;	55 63
Essex, Cong. ch. m. c.	5 37—61 00

Franklin co. Aux. So. C. F. Safford, Tr.	
E. Berkshire, Berean so.	20 90
Orange co. Aux. So. L. Bacon, Tr.	
Bradford, Cong. ch. 39.40; m. c.	
12.50;	71 92
Thetford, Miss M. E. Denny, for	
fem. miss sch. Beirät,	20 00—91 92
Orleans co. Aux. So. H. Hastings, Tr.	
Barton, m. c.	3 00
W. Charleson, Cong. ch. 15.87; m.	
c. 12.13; Rev. J. T. Howard, 10;	38 00—41 00
Washington co. Aux. So. J. W. Howe, Tr.	
Montpelier, Cong. so. gent. 19; la.	
47.50; m. c. 80.10;	147 00
Waitsfield, Coll. 20.05; m. c. 15; s.	
a. 4.45;	43 50
Waterbury, Cong. ch. m. c.	6 42—198 92
Windsor co. Aux. So. J. Steele and E. F.	
Novins, Tr.	
Norwich, S. cong. ch. m. c. 38; Miss	
E. L. Amaden, 15; N. parish, a	
friend, 10;	63 00
Hartford, White River ch. and so.	
38.50; s. a. 2.33;	40 83
Windsor, Cong. ch. and so.	27 50
Woodstock, do. m. c.	17 05—148 38
	917 76
Rupert Corner, Mrs. S.	50
	918 96
Legacies.—Fairlee, Mrs. P. Bliss, by Jona.	
Smith, Ex'r,	37 00
	955 96

MASSACHUSETTS.

Berkshire co. Aux. So. Rev. J. J. Dana, Tr.	
Great Barrington,	109 00
Lee, Gent. 184.54; la. 72.03; m. c.	
47.18;	363 75
Lenox, Cong. so. 66.19; m. c. 33.88; 100 00	
Stockbridge, A bal. 4.25; an indiv. 1; 5 25	
Williamstown, Williams College,	
officers and students,	116 00—634 00
Boston, S. A. Danforth, Agent.	
(Of wh. fr. Park-st. ch. youths' miss asso.	
53.00; Penitent fem. ref. m. c. 11.87;)	295 09
Brookfield Assn. William Hyde, Tr.	
Sturbridge, A friend,	10 00
Essex co. North, Aux. So. J. Caldwell, Tr.	
Bradford, Miss. cir. of acad to cons.	
Miss EMILY M. MONROE an H. M. 100 00	
Ipswich, Mrs. M. H. Lord,	10 00—110 00
Essex co. South, Aux. So. C. M. Richardson, Tr.	
Danvers, 2d cong. ch. and so. 310.65;	
HENRY POOR, wh. cons. him an	
H. M. 100;	410 65
Marblehead, Mator. asso. for chil. in	
Madura,	6 00—416 65
Franklin co. Aux. So. L. Merriam, Tr.	
Ashfield, La.	94 30
Charlmont, W. par. la.	13 49
Conway, Benev. asso.	163 05
Greenfield, 2d cong. so. m. c.	34 00
Leverett, Cong. so.	3 52
Shelburne Falls, do.	27 75
S. Deerfield, Monument ch. and so.	27 00—293 11
Hampden co. Aux. So. C. O. Chapin, Tr.	
Ludlow, Mrs. D. Cady, dec'd, to	
cons. LEVI DUTTON an H. M. 100 00	
Monson, Cong. so. m. c. 19.40; Rev.	
Dr. Ely, 11;	30 40
Springfield, Mrs. Charles Merriam, 100 00	
W. Springfield, A friend, for Jewish	
fem. in Constantinople,	50 00—280 40
Hampshire co. Aux. So. J. D. Whitney, Tr.	
East Hampton, Williston sem. miss.	
so.	30 00
Northampton, West Farms,	3 26
Plainfield, Juv. miss. asso. for a	
youth in Ceylon, 15; m. c. 5;	29 00
S. Hadley, s. a. for Madras m.	1 00—54 26
Middlesex North and vic. J. S. Adams, Tr.	
Ashby, Savings of four boys,	50
Dunstable, A friend,	10 00—10 50
Middlesex South Conf. of chs.	
Holliston, La. benev. read. so. for	
Choc. m.	11 00
Hopkinton, La. miss. so.	6 00
Northboro', Evan. cong. ch. m. c.	9 92—26 92

Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.	
Dorchester Village ch.	111 50
Medway Village, C. Partridge,	5 00
Roxbury, Elliot ch. and so. m. c.	14 56
Sharon, Cong. ch. and so.	29 65
West Medway, Cong. ch. and so. to cons. Mrs. SALLY HASTINGS and H. M.	100 00
West Roxbury, Rev. C. Marsh, 10;	
Spring-st. ch. m. c. 6,31;	16 31—277 02
Old Colony Aux. So. H. Coggeshall, Tr.	
Middleboro', 1st ch. and cong. gent.	47,94; la. 52,92; m. c. 21,84
New Bedford, N. cong. ch. and so. (of wh. fr. s. s. for James R. Bourne, Ceylon, 11,60;) to cons. ELIJAH COLBY and CORNELIUS DAVENPORT H. M.	267 30—389 80
Palestine Miss. So. E. Alden, Tr.	
Quincy, Cong. ch. m. c.	19 00
S. Abington, Cong. ch. and so.	31 40—43 40
Taunton and vic. Aux. So.	
Norton, 1st cong. ch.	95 09
Worcester co. Central Aux. So. A. D. Foster, Tr.	
Berlin, Mrs. N. Babcock, 40; cong. ch. and so. 63;	100 00
Andover, Juv. miss. so. for pupils in Mr. Everett's sem. Constantinople, 98; Old South ch. m. c. 43,94; W. par. cong. ch. 106,16; Bedford, Trin. cong. ch. m. c. 9,59; Brighton, cong. ch. and so. 84,17; Cambridge, Shapard cong. so. 153,60; m. c. 110,54; Cambridgeport, 1st evan. cong. ch. 70; s. s. for ed. in Madras, 90; Charlestown, Winthrop ch. and so. 9,3,78; Chelsea, Winnisnetum ch. m. c. 34,16; Broadway ch. m. c. 90; E. Cambridge, evan. cong. ch. m. c. 13,91; Lowell, 1st cong. ch. and so. 161,37; Newton Corner, Elliot ch. 75; Reading, Old South ch. and so. wh. and prev. dona. cons. Rev. LYMAN WHITING and Mrs. ESTHER WHITING, H. M. 128,87; S. Reading, S. G. 17; Stoughton, cong. ch. and so. 67,23;	2,176 47

5,142 64

Legacies.—Abington, Edward Cobb, by Ziba Torrey, Ex'r, (prev. rec'd, 2,850;) 350;	
Boston, Miss. A. Goodridge, by Edward Appleton, Ex'r, 100; Oxford, Mrs. Margaret Underwood, by Rev. ALVAN UNDERWOOD, wh. cons. ALVAN G. UNDERWOOD and H. M. 250;	600 00

5,742 64

CONNECTICUT.

Hartford co. Aux. So. A. W. Butler, Tr.	
Ansonia, Cong. ch.	14 00
E. Windsor Hill, Juv. miss. so.	3 00
Hartford, S. ch. a friend,	6 60
W. Avon, Cong. so.	75 00
Windsor, 1st so. m. c.	23 60—191 89
Hartford co. South, Aux. So. H. S. Ward, Tr.	
Eastbury, m. c.	98 00
Middletown, A friend,	90 00—118 00
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Milton, Coll.	1 00
New Preston, s. s. for sup. of a Hindoo girl, Bombay,	17 00
Norfolk, JAMESON J. WHITING, wh. cons. him an H. M.	100 00
Watertown, Ia. for fem. orphan sch. Bombay,	19 00—130 00
New Haven City Aux. So., A. H. Maltby, Ag.	
New Haven, Officers and students of Yale college, 645,50; union m. c. 92,75; Court-st. ch. m. c. 9,62;	677 67
North Haven, m. c.	3 00
Madison, Mrs. TIMOTHY F. GILLET, wh. cons. her an H. M. 100; la. 25;	125 00—805 87
New Haven co. West, Aux. So. A. Townsend, Jr. Tr.	
Middlebury, E. Hino,	10 00
Waterbury, Cong. s. s. for hea. chil. 90 00—30 00	
Norwich and vic. and New London and vic. F. A. Perkins, Tr.	
Norwich, A friend, 5; 4th cong. ch. m. c. 30; Juv. miss. asso. 94;	59 00
Stonington, 3d cong. ch.	31 00—90 00

Tolland co. Aux. So. J. R. Flynt, Tr.	
N. Coventry, Gent. 39,62; la. 92,05; s. s. 78c;	69 45
Windham co. Aux. So. J. B. Gay, Tr.	
Williamantic, Unknown,	5 00

1,263 21

RHODE ISLAND.

Bristol, Cong. so. 96,59; la. 50; s. a. 10; m. c. 1,41; Providence, Rev. E. Ebbs, 10; Warwick, 1st cong. ch. m. c. 15;	183 00
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NEW YORK.

Auburn and vic. H. J. Sartwell, Agent.	
Auburn Theol. Sem. so. of ing.	7 00
Board of Foreign Missions in Ref. Dutch ch.	
C. S. Little, New York, Tr.	
Albany, 1st R. D. ch. 120,81; 2d do.	
50; a friend, 5;	175 81
Astoria, R. D. ch. m. c.	47 81
Canajoharie, do. a mem.	1 00
Esopus, R. D. ch.	14 00
Fishkill Landing, R. D. ch.	58 45
Flushing, do.	73 25
Flushing, R. D. ch. s. s. for ed. hea. chil. in Madras, 18,30; N. S. Pruyn, dec'd, for hea. chil. 7;	25 30
Farmeraville, R. D. ch.	18 00
Gilboa, do.	50 00
Glenham, do.	10 00
Herkimer, do.	30 03
Jamaica, do. m. c. 15,50; a friend, 5;	30 50
Lighthow, R. D. ch. coll. and m. c.	19 38
Monterey, do. 145,70; m. c. 12,98; a friend, by Rev. E. P. Lee, 3;	161 68
New Hackensack, A friend,	3 00
Old Prospect, R. D. ch. m. c.	10 00
New York, A friend, 300; do. 10;	
R. D. ch. Market-st. 163,39; Collegiate R. D. ch. ninth-st. 583; do. La Fayette place, 725,50; North R. D. ch. 150; J. Rogers, Jr. 90;	
R. D. ch. Washington sq. 136,80; S. D. ch. a mem. 3; Mrs. Penfold, 95; H. Z. 5; J. S. 3;	2,194 69
Northumberland, R. D. ch.	7 80
Poughkeepsie, 1st do.	89 50
Rhinbeck, H. I. K.	3 00
Richmond, R. D. ch.	60 00
Saugerties, R. D. ch. wh. and prev. dona. cons. LUTHER LAYMAN and H. M.	50 00
Schoenck Landing, R. D. ch.	23 00
Tarrytown, R. D. ch. 31,25; N. s. a. 90;	51 25
Tiassock, R. D. ch.	15 44
Tyra, do.	3 00
West Troy, S. do. m. c.	31 10

3,166 99

Ded. disc.

Buffalo and vic. J. Crocker, Agent.	
Attica, Pres. ch. miss. asso.	95 00
Pike, do.	39 50—57 50
Geneva and vic. C. A. Cook, Agent.	
Bainbridge and Nineveh, Pres. ch.	90 00
Chenango Forks, do.	7 69
Coventry, do.	126 00
Geneva, Pres. ch. Rev. W. H. 10; G. M. 10; R. S. 5; W. H. E. 1; fem. miss. so. 81,23;	107 83
Greene, Pres. ch.	10 00
Hamilton, I. Foot,	20 00
Havana, by Rev. C. Goodrich,	25 00
Lisle, Pres. ch. wh. and prev. dona. cons. WILLIAM OSBORN and H. M. 30,95; fem. cent. so. 20;	50 95
Mecklinburg, Pres. ch.	92 60
Morrisville, Cong. ch.	8 00
Norwich, Pres. ch. 49,57; m. c. 41,46; I. Bennett, dec'd, 15;	106 03
Owego, Pres. ch. 123,30; m. c. 32,52;	155 63
Sherburne, Pres. ch. 105,07; la. sew. so. for Mary Rexford, Ceylon, 32; s. s. 20;	157 07
Smyrna, Cong. ch. Z. W. Elmore,	

to cons. DAVID B. ELMORE, of	
Arkansas, an H. M.	100 00
Union, Pres. ch.	33 00
Windsor, do.	19 25
	967 84

Ded. disc.	25—967 59
Greene co. Aux. So. J. Doane, Tr.	
Catskill, J. Doane,	10 00
Hunter, Pres. ch. m. c.	10 00—90 00
Mooros co. and vic. E. Ely, Agent.	
Perry Centre, Pres. ch.	47 00

New York City & Brooklyn Aux. So. J. W. Tracy, Tr.	
(Of wh. from Anson G. Phelps, for African m. 2,000; Anson G. Phelps, Jr. 250; Brick pros. ch. 7,50; E. H. Blatchford, 50; W. W. Chester, to cons. EDWARD CHESTER an H. M. 100; A. F. 10; 10th pres. ch. m. c. 15; Mercer-st. pres. ch. m. c. 43,83; Ch. of the Puritans, m. c. 17; C. C. Savage's son, dec'd, to ed. a boy at Oromiah, 25; Brooklyn, W. S. Griffith, to cons. Rev. C. S. SHELTON, of Madras, an H. M. 50; 2, pres. ch. m. c. 41,92;)	2,701 51

Otego co. Aux. So. D. H. Little, Tr.	
Cooperstown, Pres. ch. fem. miss. so. 49,41; m. c. 9,38;	58 69
St. Lawrence co. Aux. So. H. D. Smith, Tr.	
Gouverneur, Pres. ch. E. Wright, wh. cons. Mrs. ADARNA WRIGHT an H. M.	100 00
Syracuse and vic. J. Hall, Agent.	
Pompey, 1st cong. ch. m. c.	50 00
Washington co. Aux. So. M. Freeman, Tr.	
Middle Granville, Union so.	38 00
Balem, Mr. Lambert's co. 33; m. c. 25,00;	58 60—96 60
Watertown and vic. Aux. So. A. Ely, Agent.	
Rutland, 1st cong. ch.	15 59
Sackett's Harbor, Ch.	3 74
Watertown, 2d ch. 50; s. s. for ed. hea. chil. 8;	58 00—77 33
	7,440 95

Albany, J. W. Bulkley, for John W. Bulkley, Ceylon, 20; Bridge Hampton, a poor woman, 50c.; Carlisle, pres. ch. 33,40; City, Smithfield ch. 5; Davenport, juv. so. for ed. hea. chil. 5; Dryden, F. S. 4; Hammond, Session, 10; Holley, pres. s. s. miss. so. for ed. of hea. chil. in Madras, 10; Jefferson, 1st pres. ch. 28,24; Kingsboro', Mrs. A. Potter, 80; Malden, pres. ch. m. c. 30,31; Mecklenburg, Rev. E. T. B. 50c.; Moreau, cong. ch. 35; Port Jervis, unknown, 1; Rome, 1st pres. ch. 148,77; m. c. 142,33; s. s. for a child in Dr. DeForest's sch. Beirut, 50; wh. cons. ISRAEL DENIO, ANDER SEYMOUR, and J. W. CRANE H. M.; Rose Valley, Rev. E. E. 1; Salisbury Mills, Bethlehem pres. ch. coll. and m. c. 91,43; Schaghticoke, pres. cong. 100; s. s. 14,98; Schoenectady, N. D. Fisher, 25; Sherburne, 1st cong. ch. D. A. Roxford, wh. cons. Rev. WILLIAM M. MARTIN, of Rahway, N. J. an H. M. 50; Sidney Plains, cong. ch. 8,75; Troy, a lady, 50; J. C. H. 2,75; Troy Nail Factory, m. c. 15; Upper Aquebogue, cong. s. s. 3;	975 15
	8,415 40

Legacies—New York, Mrs. Joanna Lathrop, by Rev. W. A. Hallock, Ex'r,

90 00
8,435 40

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.	
Belleville, R. D. ch.	95 00
Bergen, do. m. c. 50; s. s. m. box, 11; 70 00	
Clintonville, R. D. ch.	7 00
Middlebush, do.	25 00
Millstone, do.	43 98
New Brunswick, 2d do.	15 62
New Shimick, R. D. ch.	22 00
Six Mile Run, do.	68 37
	346 97

Ded. disc. 50—345 77

Dover, pres. ch. and cong. 180; s. s. for William J. Armstrong, Ceylon, 20; Newark, Mrs. William Wallace to cons. WILLIAM WALLACE an H. M. 100; a bio. and sis. 1; New Vernon, ch. and cong. 20; Pateson, H. S. 2;	323 00
	666 77

PENNSYLVANIA.

Carbondale, Misses in pres. ch. 5; Erie, 1st pres. ch. to cons. Rev. CHARLES F. DIVER, Waterford, and Rev. JAMES F. READ, of Mill Creek, H. M. 100; Harbor Creek, pres. ch. 9; Honesdale, 1st pres. ch. s. s. 15,31; Meadville, pres. ch. 70,73; North East, ch. 7; Reading, 1st pres. ch. chil. to cons. WILLIAM N. COLEMAN an H. M. 100; coll. 60,94; m. c. 19,33; wh. cons. Mrs. EMILY T. RICHARDS an H. M.; Roxborough, R. D. ch. to cons. Rev. SAMUEL A. BUNSTAD an H. M. 50; Philadelphia, 1st Indep. ch. miss. so. for Helen Chambers, Ceylon, 20; 1st pres. ch. Mrs. Elizabeth S. Dole, to cons. Mrs. SARAH W. JONES an H. M. 100; 3d pres. ch. W. Clark, 50; Rev. B. Mallin, to cons. WILLIAM S. HUNSON, of Penn Yan, N. Y. an H. M. 100; Pittsburg, 3d pres. ch. WILLIAM THAW, wh. cons. him an H. M. 100; R. Edwards, 100; L. R. Livingston, to cons. Rev. JOHN McMASTERS, of Pittsfield, an H. M. 50; J. Bissell, 50; G. Albree, 25; W. P. Jones, 20; L. Wilcox, 20; A. P. Childs, 20; I. Hervey, 20; J. K. Moorhead, 20; J. N. Jones, 15; indiv. 227,56; m. c. 110,68; Pottsville, 1st pres. ch. and s. s. 2,50; 1,555 07	
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DELAWARE.

Wilmington, Hanover-st. pres. ch. m. c. 88,21; juv. miss. so. for Maria Cupels, Ceylon, 20;	108 21
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MARYLAND.

Board of For. Miss. in Ger. Ref. ch. Rev. Elias Heiner, Baltimore, Tr.	600 00
Fredrick, J. P. T. 5; M. L. T. 10;	15 00
	615 00

DISTRICT OF COLUMBIA.

Washington, A friend, 100; 4th pres. ch. junior miss. so. for Nestorian m. 65,15; m. c. 25,02;	190 17
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VIRGINIA.

Richmond and vic. Aux. So. R. Reeve, Tr. (Of wh. to cons. JOHN J. REEVE an H. M. 100) 859,88; disc. 4,39;	855 56
Duffield, Rev. F. P. 2; Portsmouth, pres. ch. m. c. 23;	27 00
	882 56

GEORGIA.

Savannah, Male and fem. miss. so. in Indep. pres. ch. (of wh. fr. Mrs. A. A. Smets, for a hea. child in Africa, 15;)	135 53
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OHIO.

Western For. Miss. So. G. L. Weed, Tr. Belpre, Coll. 18,50; Cincinnati, Rev. B. F. Aydelott, 40; 2d pres. ch. m. c. 6,85; 3d do. do. 17,65; 8th do. do. 6; Tab pros. ch. 44,75; College Hill, Rev. Dr. Bishop, 5; Dayton, M. and M. s. s. for China m. 7,25; Concord and Pisgah, 5; Hebron, coll. 10; Logan co. J. E. P. 3; North Bend, Mrs. C. L. Banks, dec'd, 11; Putnam, 141,95; Walnut Hills, coll. 6,75; Watertown, 6,50; Wilkesville, 4,07; ded. disc. 1;	309 37
Western Reserve Aux. Soc. by Rev. S. G. Clark. Atwater, 34,83; Berlin, 2; Birmingham, 8,58; Bloom, 50c.; Chatham, 8,50; Chester, Dea. Moiley, 19; Cleveland, a friend, 5; Defiance, 7,03; m. c. 3,30; Dover, ch. 10; E. Cleveland, pres. ch. 2,50; Elyria, wh. and prev. dona. cons. ELIZABH DeWITT	

an H. M. 11; Garretttsville, 5; Geneva, 14; Grafton, cong. ch. 1275; Hudson, Wes. Res. college, 24,25; Rev. C. Pitkin, 50; Rev. B. P. Barrows, 10; Massillon, 16,57; Maumee, 11,31; m. c. 30; Mayfield, 4,56; Melmore, 4,75; Milan, 19,35; Montgomery Cross Roads, 5,21; Morgan, 4; Perrysburg, wh. and prev. dona. cons. Rev. J. H. Newton an H. M. 32,70; Peru, 3,50; Plymouth, 30; A. B. 10; P. B. 10; wh. cons. Rev. William Dempsey, of Chester Cross Roads, an H. M.; Randolph, 5,34; O. C. D. 10; Republic, 4; Richfield, H. Oviatt, 21; M. D. and S. H. 8. dec'd, 1; Risdon, E. & A. S. B. 1; chil. 18c.; Rootstown, 7,73; Ruggles, 7; B. Sturtevant, 30; N. Carter, 10; Sherman, Don. W. 1; S. Amherst, 13; Talmadge, 16,50; W. N. 10; C. S. 10; Toledo, 36,25; m. c. 5; A. B. 10; M. L. S. 50c.; wh. cons. Rev. Peter Buchanan, of Erie, Pa. an H. M.; Vermillion, 50c.; Waterville, 3,12; Wellington, H. G. 2; West Millgrove, 5,30; m. c. 2,50; Rev. J. Metuchen and wife, 10; Woodville, 1,63; Willoughby, m. c. 27,75; York, N. B. 3; ded. disc. 6,75;

Columbus, A. B. 10; Delaware, 2d pres. ch. 40; s. s. for ed. hos. chil. in Madras, 10; Huntsville, Rev. G. G. P. 5; Norwalk, a friend, 25;

Legacies.—Cleveland, F. M. Woddell, by T. F. Handy, (prev. rec'd, 745;)

INDIANA.

By G. L. Weed, Tr.
Concord, 4,76; Delphi, 19,67; Fort Wayne, 48; Gilead, 6,50; Greencastle, 28,50; Hartford, 1,25; Huntington, 1,35; La Fayette, E. S.; W. 2; C. 50c.; Lagro, 76c.; Lake Branch, pres. ch. 2,15; La Porte, 41,72; Leansport, 21,02; Marion, 15,05; Michigan City, cong. ch. 21,50; Monticello, 55,68; Morrow, 3,70; New Town, 16,07; Peru, 19,67; Piagah, 12,47; Pittsburgh, 6,58; Pleasant Grove, pres. ch. 3,36; Rob Roy, 12,80; Shiloh, 13,82; Wabashtown, 9,80; Warland, J. M. 1; W. 75c.; ded. disc. 1,18;

ILLINOIS.

By G. L. Weed, Tr.
Piagah, pres. ch. 21,25; Quincy, 1st pres. ch. 75;

By Rev. I. M. Weed.
Bebe's Grove, cong. ch. 4,10; Bloomingdale, do. 2,55; Burlington, do. 1,66; Columbus, pres. ch. 15; s. s. 2,70; Crystal Lake, cong. ch. 8,06; Downer's Grove, do. 16; Elk Grove, do. 6,58; Elysium, pres. ch. m. c. 2,50; Galesburg, Prof. Gale, 5; Granville, pres. ch. 4; Joliet, cong. ch. 9,42; m. c. 7,12; juv. miss. asso. 70c.; Lacon, pres. ch. 5,50; m. c. 15,50; La Harpe, cong. ch. m. c. 1; Mt. Sterling, pres. ch. 22; Quincy, cong. ch. 25; Sycamore, do. m. c. 6,82; Thorn's Grove, do. 4; Udon, co. 1,43; disc. 41c.; Albany, Misses U. and A. C. Stevens, 15; Alton, a mem. of pres. cong. 10; Beardstown, cong. ch. 19,32; Collinsville, pres. ch. to cons. Rev. David Drmond an H. M. 50; Duquoin, Rev. J. W. 2; Edwards co. union fem. miss. co. 21; Farmington, M. S. 10; Jerseyville, P. Fobes, 10; Ottawa, 1st cong. ch. and so m. c. 50; Quincy, E. B. 10; Roscoe, S. W. L. 8;

MICHIGAN.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.
Macon, R. D. ch. s. s. 30c.; Ridgeway and Macon, R. D. chs. 15;
Grand Blanc, 10; Hillsdale, pres. ch. m. c. 4,40; s. s. for ed. hos. chil. 51c.; Lansing,

pres. ch. m. c. 18,94; Marshall, pres. ch. to cons. Rev. William E. Boardman an H. M. 50; C. T. Gorham, 30; C. C. 10; H. C. B. 10; C. F. H. 10; indiv. 90; Tekonsha, pres. ch. 6,75;

WISCONSIN.

By Rev. I. M. Weed.
Allen's Grove, cong. ch. 8,50; Genesee, do. m. c. 4; Kenosha, Mr. Goldley's so. 76; juv. asso. 5; Madison, cong. ch. 15,85; juv. miss. asso. 70c.; Sheboygan, pres. ch. m. c. 3,14; Waterloo, cong. ch. m. c. 6; Wauwatosa, do. 14; Whitewater, do. 16 10; ded. disc. 27c.;
Beloit, ch. 5,50; s. s. 9,50; Genesee, cong. ch. m. c. 4; Troy, cong. ch. 2,50;

IOWA.

Burlington, A. S. 10; Denmark, ch. 24,87; m. c. 44;

MISSOURI.

Pleasant Retreat, Cumberland pres. ch. and students of acad. 6; St. Louis, 1st pres. ch. for Anna T. J. Ballard, Ceylon, 20;

KENTUCKY.

Bowling Green, fem. mems. of ch. 50 00

TENNESSEE.

Crossville, J. A. De La V. 1; Kingsport, pres. ch. 46; disc. 80c.; Sparta, J. E. M. 4;

MINNESOTA TERRITORY.

Falls of St. Anthony, pres. ch. m. c. 4 76

IN FOREIGN LANDS, &c.

Ahmednuggur, R. Y. Bazzett, Rs. 100; L. H. B. Tucker, 100; W. O'Brien, 70; T. G. 5; by Rev. W. H. Schwabbe, for schs. 400; by Rev. E. Burgess, for do. 265; by Miss Farrar, for do. 15; Capt. Hibbert, for do. 50; m. c. 38 5 3.
Alleghany, Miss M. N. Hall, 475 00
Good Water, Choc. na. Ch. wh. cons. William Fields an H. M. 118 95
Honolulu, Sandw. Isl. R. C. Willie, to cons. Mrs. Catherine N. Lee an H. M. 100 00

\$704 45

Donations received in July, \$25,176 83

Legacies, 811 00

\$25,987 83

By TOTAL from August 1st to July 31st, \$272,699 79

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in July, \$787 01

DONATIONS IN CLOTHING, &c.

Montpelier, Vt. Roots and socks fr. cong. so. 5 00
Pittsfield, Ma. A Barrel fr. ladies, for Mrs. Whitney, Sandw. Isl.
Springfield, Ma. 100 Child's Book on the Soul, fr. G. Merriam.
Vershore, Vt. A box, fr. la. benev. so.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.